

GOVERNMENT OF INDIA  
DEPARTMENT OF ARCHAEOLOGY  
CENTRAL ARCHAEOLOGICAL  
LIBRARY

---

CLASS 2733

CALL No. 491.425 *Bai*

D.G.A. 79.







## DIALECTS OF THE SIMLA HILLS.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

### INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāri Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghātī, the centre of which is in the two portions of Baghāt State and in the piece of Patēūla which lies between them; Kiūṭhālī, which is spoken in Kiūṭhāl State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Garh). To these are added brief notes on two sub-dialects—Eastern Kiūṭhālī, whose centre is the eastern detached portion of Kiūṭhāl, and the dialect of the British tract of country known as Kōṭkhāi. These two sub-dialects differ very slightly from the main Kiūṭhālī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgarh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurū has in addition a neuter form *tēth*, which is almost identical with the Kashmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghātī,

491.425

Bal

12. L. Mukherjee - 12.4.55 - 12.4.55 -



*I am not* is *nāh āthī*, in Kiūṭhali it is *nāh ānthī* (or *ānthī*), and in Kōṭ Gurūi *nāh ainthī*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāngrā.

Baghātī-speaking people seem to avoid using the letter *h*, nearly as much as Italians; thus we have *aṭṇā* return, for Hindi *haṭṇā*, *aul*, plough, for *hal*. Frequently, too, when in Hindi there is a consonant compounded with *h*, in Baghātī it is separated from the *h* by a vowel, as in *gōhrā* horse, for *ghōṛā*; or the *h* may be omitted as in *qillā* lazy, Hindi *qhilā*, Panjābī *qhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindi. It is difficult, for example, to say where the verb 'be' is *ḥṇā* or *ḥṇā*, or the verb 'remain' *raunā* or *rauhṇā*. The Stative Participle, as *riṇādā*, 'in the state of having fallen,' is of the same form as in Bhaṭṭālī, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā* (*rōhādā*) 'in the state of having remained,' correspond to Bhaṭṭālī *gōādā*, *rēhādā*.

Kiūṭhali has most of the grammatical features of Baghātī. The fact that it is spoken so far east as Kōṭ Khāi, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzōṇnu*, is interesting in being like Pōguli, *zapnu*, Jammū Sirājī *zabṇō*, Kishṭawārī, *zabunū*, Kashmīrī, *dupun*.

Kōṭ Gurūi is separated from the Sirāj Taḥsīl of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūi and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Barōṛī and Bishsan. These two are, however, extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghātī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghātī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.

Nearly all the rest claimed to speak Panjābī, except in Bashahr, where there are over 19,000 speakers of Kanāwari and 2,300 speakers of Bhāṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmauri, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwari is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāpa, and with Lāhulī, a language which has four dialects—three spoken in British Lāhul and one in Camba Lāhul.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. *u* is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). *ī* is a sound midway between *ī* and *î*. Similarly *u* italicised, occurring in a word in ordinary type, denotes the sound half-way between *ū* and *û*. Printing difficulties account for the clumsiness of some of these signs.

T. GRAHAME BAILEY,  
Wazirābād.

January 30th, 1905.

CENTRAL ARCHAEOLOGICAL  
LIBRARY, DELHI.  
Acc. No. 27.33  
Date 19. 4. 55  
Call No. 491. 428/Bat.



# SIMLA HILL DIALECTS.

## I. BAGHĀṬĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in -ā

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē kbē	&c.
Loc.	-ē manjhē	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ēā	-ēō

#### Nouns in a Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

#### Nouns in -ī.

	<i>Sing.</i>	<i>Plur.</i>
N.	hāthī, elephant	hāthī
G.D.A.L.Ab.	" rā, &c.	" &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	-ā	-ō

#### Nouns in -ū.

	<i>Sing.</i>	<i>Plur.</i>
N.	īndū, Hindu	īndū
G.D.A.L.Ab.	" &c.	" &c.
Ag.	īndūē	īndūē

*bāpū*, father, indecl. in the Sing. seems to prefer in the Plural

*baū*, G.D.A.L.Ab. *baūā rā*, &c. Ag. *baūē*.

*naū*, name, has G. &c., *naūā rā*, &c., Plur. the same.

*Baghāṭī.**Feminine.*

## Nouns in -ī

	<i>Sing.</i>	<i>Plur.</i>
N.	ḍī, daughter	ḍī-ā
G.D.A.L.Ab.	ḍī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ-ā
G.D.A.L.Ab.	baiḥṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

## Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	bōbb-ō, elder sister	bōbb-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōē	-ēō or ōēō
	gāē, cow	
N.	gā-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē

The word *jaṇā*, man, is sometimes used curiously as a mere expletive, e.g.—*Sē jaṇē rupayyē*, those rupees; *tēs jaṇē garā manjhē*, in that house.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd (he, she, it, that) ēh, this
N.	aū	tū	sē ēh
G.	mērā	tērā	tēsṛā, f. tēṣṛā ēsṛā, f. iṣṛā rā
D.A.	mākhēsē, mākhē, tākhēsē, tākhē	tēsḥē f. tēṣḥē, &c.	ēs, &c. f. iṣ
L.	māṣ manjhē	tā, &c.	tēs, &c. " " "
Ab.	man dē	tan	" " " "
Ag.	mōē	tōē	tēnnē f. tēē ēnnē, f. iē

Plur.				
N.	hamē	tumē	sē	ēh
G.	māhrā	tārā, tāhrā	tinnā rā	innā rā
D.A.	hammā khē	tummā, &c.	„ &c.	„ &c.
L.	„ manjhē	„	„ or tinnē	„ or innē
Ah.	„ dē	„	„	„
Ag.	hamē	tumē	tinnē, f. tinnī	innē, f. innī

The post-positions, where not printed above, must be understood throughout. The pronouns *sē*, that, and *ēh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tēsra* the possessor is masc., in *tēārā*, the possessor is fem.

	Sing.	Plur.
N.	kūp, who?	jō, who
Obl.	kōs (with rā, &c.)	jēs,
Ag.	kūpiē	jēnnē
	kōi, anyone. Ob. kōs.	Ag. kuṇiē.
	kāh, what. Ob. kannī.	

Other pronouns are *kuch*, anything, something; *jō kōi*, whosoever; *jō kuch*, whatsoever.

#### ADJECTIVES.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ē*.

Pl. *-ē*, indecl. Fem. *-ī*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dē*, from, than; e.g.—

Good *caggā*; better than this, *ēs dē caggā*; better than all, best, *sabbī dē caggā*.

Demonstrative.	Correlative.	Interrogative.	Relative.
iṣhā, like this	tīshā, like that	kīshā, like what	jīshā, like which
ftnā, so much	tftnā, so much	kftnā how much	jftnā, as much or
or many.	or many.	or many.	many.

The genitive of Nouns and Pronouns is declined like Adjectives in *-ā*.

For Numerals see list of words.

## ADVERBS.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives :—

## (Time.)

hibbī, now  
tēs wakt, then  
kabbē, when ?  
jabbē, when  
āz, to-day  
kaḷkā, to-morrow [morrow  
pōrshū, the day after to-  
cauthē, the day after that  
kal, yesterday [terday  
pōrshū, the day after yes-  
cauthē, the day before that  
kabbhē, ever, sometimes  
kabbhē na, never  
kabbhē kabbhē, sometimes

## (Place.)

ēthi, here  
tētthi, there  
kēi, kēthi, where ?  
jētthi, where  
ēthi khē, up to here  
ēthi dē, from here  
hubbā, up  
hundā, down  
nārē, near  
dār, far  
āōkā, in front  
pachkā, behind  
bihtre, inside  
bāhrē, outside

Others are—*kannē khē* or *kiñ*, why ? *iā bātā rī tūrī*, for this reason ;  
*hā* or *āhō*, yes ; *nāh*, na, no ; *sullē*, well ; *stābī*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond  
ōrlē kanārē, on this side  
pandē, pānde, upon  
hēthē, below  
tūrī, up to  
mā kāē, beside me  
„ sāthī, with me  
tēsri tūrī, for him

tēri tūrī, about thee  
hammā jīsha, like us  
tinnā rē kanārē, towards them  
tēs dē picchē, after or behind it  
tēsre girdē, round it  
tāri barabbarī khē, equal to you  
mandē sawā, apart from me

CONJUNCTIONS.

tē, and; *par* but; *jē*, if; *cāhē* although; *yā*, or.

VERBS.

*Auxiliary.*

Pres.	I am, &c.	össū össō össō össū össō össō.
Pres. Neg.	I am not, &c.	nīh āthī, indecl.
Past	I was	thā (f. thī) thā thā thē (f. thī) thē thē.

*Intransitive Verbs.*

*rīrnā* fall.

Fut.	rīr-ūē -lā (f. -li) -lā -ūē or -mē (f. -mī) -lē (f. -li) -lē.
Imperat.	rīr rīrō
Pres.	rīr-ū -ō -ō -ū -ō -ō.
Impf.	Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond.	I would fall or have fallen, rīr-dā (f. -dī) Sing.; -dē (f. -dī) Plur.
Past	rīr-ā (f. -ī) -ā -ā -ē (f. -ī) -ē -ē.
Plupf.	rīr-ā thā; pl. rīrē. thē, &c.
Participles, &c.	rīrērō, having fallen; rīrdē ī or rīrdē ī sār, on falling; rīrādā, f. rīrādī in the state of having fallen; Urdū, girā huā; rīrdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

*Ōṇā*, be or become.

Fut.	ōūē	ōllā, &c.
Imperat.	ō	ō
Pres.	ōū ō ō	ōū ō ō
Cond.	ōndā.	
Participle	ōērō, ōndē ī, ōṇēwālā, &c.	

*Auṇā*, come.

Fut.	āūē	aulā, &c.
Imperat.	āō	āō
Pres.	āū	āō, &c.
Cond.	aundā	
Past	āyā f. āī pl. āē	
Participle	āērō, aundē ī, āyādā (f. āīdī, in the state of having come) auṇēwālā, &c.	



## Jāṇa, go.

Fut.	jaūṣ	jāllā	jāllā	jammē (f. jammī) &c.
Cond.	jāndā;	Past	gōā.	
Participle	jāērō,	gōādā,	&c.	

## Rauṇā, or rauṇā.

Fut.	raūṣ	raulā	raūṣ or raumē, &c.
Pres.	rōū or rauū	rō	rō, &c.
Cond.	raundā		
Past	rōā		
Participle	rōērō,	rōādā,	&c.

## Transitive Verbs.

ṭippā, beat, like rīrā except in Past.

Past	Agent case of subject with ṭippā which agrees with object pl. ṭippē, f. ṭippī.
Plupf.	Agent case of subject with ṭippā thā.

The passive is formed by using ṭippā with the required tense of jāṇā, go: aū ṭippā jaūṣ, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat Past khāyā

pīṇā, drink „ pīyā

dēṇā, give „ dītā

launā take, Fut. lūē. Pres. laū lō, &c. Past lōā

bōlā, say, Past bōllā, used with Agent case

karnā, do „ kiyā

jāṇṇā, know „ jāṇā

āṇṇā, bring „ āṇā

lēaunā, bring, and lējāṇā, take away, are conjugated like aunā, jāṇā.

## Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, aū rīrā karū (compounded with karnā, do).

I continue to fall, aū rīrdā raū (compounded with rauṇā, remain).

I am in the act of falling, aū laj rōā rīrdā (compounded with lajṇā, stick, rauṇā, remain).

The difference of cases in the Impf. and the Past is illustrated in the following :—

*Sē mākhē ttpō thā*, he was beating me, but *tēnnē aū ttpā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khē* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., *tēsrē kitāb rakkhīdī ōssō yā nīh āthī*, has he placed the book or not? *Kōsrē ōllī rakkhīdī*, someone will have placed it, but *kūnīrē rakkhī ōllī*, someone will have placed it, *hammā dūi janē rī kitāba rakkhīdī ōssō*, we two men have placed the books.

bāpū, father.  
ammā, mother.  
bāyyā, brother.  
bōbbō, sister (older than  
person referred to).  
bailh, sister (younger than  
person referred to).  
bagēr, son.  
dī, daughter.  
mālik, husband.  
chēōrī, wife.  
janā, man.  
juānas, woman.  
bagēr, boy.  
muunī, choṭī, girl.  
guāl, shepherd.  
cōr, thief.  
gōhr-ā, horse.  
-ī, mare.  
bōld, ox.  
gās, cow.  
mhaīsh, buffalo.  
bakr-ā, goat.  
-ī, she-goat.  
chiltū, kid.  
chēl-ī, -ī, „ (female).  
bāḍ, sheep.  
kutt-ā, dog.  
-ī, bitch.

rich, bear.  
sih, leopard.  
gadha, ass.  
sūr, pig.  
murg-ā, cock.  
-ī, hen.  
barā-ī, cat. (male).  
-ī, „ (female).  
ūṭ, camel.  
gijjā, kite.  
hāthī, elephant.  
hāth, hand.  
lāt, foot.  
nāk, nose.  
ākkhī, eye.  
mūh, face.  
dānd, tooth.  
kān, ear.  
bāl, hair.  
mūṇḍ, head.  
jibh, tongue.  
pēt, stomach.  
piṭh, back.  
piṇḍā, badan, body.  
kitāb, book.  
kalam, pen.  
manjā, bed.  
gaur, house.  
daryāō, river.

khōlā, stream.  
 ṭibbā, hill.  
 madān, plain.  
 bāḡṭī, field.  
 roṭī, bread.  
 pānī, water.  
 kaṇak, wheat.  
 kukkṛī, maize.  
 dāl, tree.  
 gāō, village.  
 shaihr, town.  
 baṇ, jungle.  
 macchī, fish.  
 bāṭ, path.  
 phal, fruit.  
 shakār, meat.  
 dūdh, milk.  
 aṇḍā, egg (large).  
 annī, „ (small).  
 giū, ghī.  
 tēl, oil.  
 chā, buttermilk.  
 din, day.  
 rāt, night.  
 sūraj, sun.  
 jūn, moon.  
 tāṛā, star.  
 paṇ, wind.  
 barkhā, rain.  
 daū, sunshine.  
 andhi, storm.  
 bārā, bōjh, load.  
 bij, seed.  
 lōhā, iron.  
 caṅgā, sōhnā, good, fine.  
 burā, bad.  
 baḍḍā, big.  
 chōṭā, small.  
 ḍīllā, lazy.  
 akalwālā, hushyār, wise.  
 siddā, foolish.  
 painnā, sharp.

uccā, high.  
 sōhnā, beautiful.  
 burā, ugly.  
 ṭhaṇḍā, cold.  
 taitā, hot.  
 miṭṭhā, sweet.  
 sāf, clean.  
 tēār, ready.  
 kamti, less.  
 bhautā, more.  
 ōṇā, be.  
 aṇṇā, come.  
 jāṇā, go.  
 bēṭhṇā, sit.  
 laṇṇā, take.  
 dēṇā, give.  
 rīṇā, fall.  
 uṭhṇā, rise.  
 kharā ōṇā, stand.  
 dēkhṇā, see.  
 khāṇā, eat.  
 piṇā, drink.  
 bōḷṇā, say.  
 sutṭṇā, sleep, lie down.  
 karnā, do.  
 raṇṇā, rauhṇā, remain.  
 ṭīṇṇā, beat.  
 mārṇā, kill.  
 pachāṇṇā, recognise.  
 paṭṭṇā, paṭṭṇā, arrive.  
 daṇṇā, dēṇī, run.  
 maṭṭṇā, run away.  
 baṇṇā, make.  
 rakkhṇā, place.  
 bulaṇṇā, call.  
 miḷṇā, meet.  
 sikhṇā, learn.  
 paṛhṇā, read.  
 likhṇā, write.  
 marnā, die.  
 sunṇā, hear.  
 aṭṭṇā, turn.

aṭṭhō aupa, return.  
 baihaṇā, flow.  
 larnā, fight.  
 jitṇā, win.  
 ārnā, be defeated.  
 biṇṇā, sow.

auḷ bāṇā, plough.  
 khlāṇā, feed.  
 piāṇā, give to drink.  
 suṇāṇā, cause to hear.  
 cuṇṇā, graze.  
 tsārnā, cause to graze.

# NUMERALS.

## Cardinal.

1—ek.  
 2—dō.  
 3—tin.  
 4—cār.  
 5—pānj.  
 6—chē.  
 7—sāt.  
 8—āṭh.  
 9—nan.  
 10—das.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—caudā.  
 15—pandrā.  
 16—sōḷā.  
 17—satrā.  
 18—aṭhārā.  
 19—unoi.  
 20—biṣh.  
 27—satāi.  
 29—unatti.  
 30—tiṣh.  
 37—saṭti.  
 39—untāḷi

40—cālī.  
 47—santāḷi.  
 49—ōṇunajā.  
 50—panajāh.  
 51—akunajāh.  
 52—bunajāh.  
 55—pacunajāh.  
 57—satunajāh.  
 59—unāhaṭh.  
 60—shāṭh, sāṭh.  
 67—satāhaṭh.  
 69—unbattar.  
 70—sattar.  
 77—satattar.  
 79—unāsi.  
 80—ashḷi, assī.  
 87—satāsi.  
 89—niānwē.  
 90—nabbē.  
 97—satānwē.  
 99—naṇnwē.  
 100—shau.

1,000—hazār.  
 100,000—lākh.

## Ordinal.

paihlkā, 1st.  
 dujjā, 2nd.  
 tijjā, 3rd.  
 cauthā, 4th.  
 panjwā, 5th.

chaṭṭā, 6th.  
 satūā, 7th.  
 dasūā, 10.  
 paihlki bārē, first time.  
 dujji bārē, second time.

## Ordinal.—contd.

addhā, half.

paṇḍe dō,  $1\frac{1}{2}$ .sawā dō,  $2\frac{1}{2}$ .dāf,  $2\frac{1}{2}$ .dēdh,  $1\frac{1}{2}$ .sāddē cār,  $4\frac{1}{2}$ .ek pāiā,  $\frac{1}{4}$ .

1. Tērā kāh naū ṁssō? What is thy name?
2. Ēs gōhrē rī kitnī ummar ṁllī? What will be the age of this horse?
3. Ētthī dē Kashmirā tūri kitnā khē dūr ṁllā? From here to Kashmir how far will it be?
4. Tērē bauā rē garē kō bēṭē ṁssō? In thy father's house how many sons are there?
5. Aū āz baṛī dūrā dē haṇḍērō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tēsri bōbbō sāthī biāhdā ṁssō? My uncle's son is married to his sister.
7. Māhrē thē safēd gōhrē rī jin ṁssō. In our house the white horse's saddle is.
8. Tēsri piṭṭhi pandē jin gūrō. On its back fasten the saddle.
9. Mōṣ tēsre bagērā khē baṛā ṭippā. I beat his son very much.
10. Sē uccē tibbē pandē gāi aur bākri lagrōā tsārnē. He on the high hill is grazing cows and goats.
11. Sē tēs dālā hēthē gōhrē pandē bēthrōā, or bēthādā ṁssō. He under that tree is seated on a horse.
12. Tēsraṛā bāyyā apṇī baiṇā dē baṛā ṁssō. His brother is bigger than his sister.
13. Tēsraṛā (tyēsraṛā) dām dāi rupayyē ṁssō. Its price is two and a half rupees.
14. Mērā bāpū tēs jaṇē chōṭē garā manjhē rau. My father lives in that small house.
15. Tēs khē (tyēs khē) ēh rupayyē dēdēō. Give him these rupees.
16. Sē jaṇē rupayyē tēsdē lau launē. Take those rupees from him.
17. Tēs khē ain ṭippērō rashhī sēi banhdēō. Having beaten him well, bind him with ropes.
18. Kās manjhē dē pāi nikāṭō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kōsrā bagēr tan picchē aunē lagrōā? Whose boy is coming behind you?
21. Sē tumṁē kōsdē mullē lōā? From whom did you buy it?
22. Gāwā rē ēkki baṇīē dē. From a shopkeeper of the village.

## II. KIUNṬHALĪ. [Kiṇṭhalī.]

### NOUNS.

#### Masculine.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ō
G.	-ō rō or rā	-ō, &c.
D.A.	-ō khō or hāgō	&c.
Loc.	-ō dā	
Ab.	-ō dā or hāgō	
Ag.	-ō	
Voc.	-ōā	ō ō

*dā*, of the Loc. agrees with its subject, the thing which is in the other, fem. *dī*, pl. *dē*.

#### Nouns in a Consonant.

N.	gauhr, horse	gauhr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ō	-ō

#### Nouns in -ī.

N.	hāthī, elephant	hāthī.
G.D.A.L. Ab.	„ rō, &c.	„ &c.
Ag.	hāthī-ō	hāthī-ō
Voc.	-ā	-au

#### Nouns in -ū.

N.	bīn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā, &c.
Ag.	-cūō	-cūō
N.	bā-ō, father.	bāō, &c., as Sing.
G.	-ō rā	
D.A.	-ā khō, bā hāgō	
L.	-ā dā	
Ab.	bā hāgō, bāā dā	
Ag.	bāwō	
	nā, name is indecl.	

*Feminine.*

## Nouns in -ī.

N.	bēt-ī, daughter	-ī
G.D.A.L. Ab.	-ī rā, &c.	-ī, &c.
Ag.	-iṣ	-iṣ
Voc.	-iṣ	-iṣ

## Nouns in a Consonant.

N.	bēuḥ, sister	bēuḥ
G.D.A.L. Ab.	baḥ-ē rā, &c.	baḥ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uṣ rō, &c.	-uṣ, &c.
	-ūiṣ	-ūiṣ.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd (he, she, it, ḥ, this that)	
N.	ṣ	tū	sē	ḥ
G.	mērō, mērā	tēr-ō, -ā	tēs (f. tēssau) rā	ēs (f. ēssau) rā
D.A.	mē khē, or mē tē khē, or tē	„ „	khē „ „	khē „ „
L.	„ dā	„ dā	„ „	dā „ „
Ab.	„ dēau	„ dēau	„ „	dēau „ „
Ag.	mōṣ	tōṣ	tinīe f. tēssē	inīe (f. issē).

*Plur.*

N.	hamē	tumē, tussē	sē	ḥ
G.	mābrō	tumāhrō	tīhn-au (f. -ī) rā	ihn-au (f. -ī) rā
D.A.	hamō khē, or hamō	tussō khē, or tussō	„ „ khē	„ „ khē
L.	„ dā	„ dā	„ (f. -ī) dā	„ „ dā
Ab.	„ dēau	„ dēau	„ „ dēau	„ „ dēau
Ag.	hamē	tussē, tumē	tīhn-ē, f. -iṣ,	inē, ihnē f. ihnīe

Kiñṭhali has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ḥ*.

*kun*, who ? obl. *kōs*, ag. *kunīē*, ag. pl. *kūnnē*.  
*jō*, who, obl. *jōs*, ag. *junīē*.  
*kōi*, anyone, someone, obl. *kōs*, ag. *kunīē*.  
*kāh*, what ? obl. *kōnnī*.

Other pronouns are *kīē*, *kuch*, anything, something ; *jō kōi*, whosoever ; *jō kuch*, whatsoever.

#### ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *-ā* are indecl. Those ending in *-ā* have obl. *-ē*, pl. *-ē* indecl. Fem. *-ī* or *-i* or *-ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsōzzērō*, good, has a comp. form *bēh*, *tsōzzērō*, good, *ēsdā bēh*, better than this, *sōbbī dā tsōzzērō*, better than all, best.

*Demonstrative*, *iṣhu*, like that or this ; *itn-ō, -ā*, so much or many.

*Correlative*, *tishu*, like that or this ; *titn-ō, -ā*, so much or many.

*Interrogative*, *kishu*, like what ? *kitn-ō, -ā*, how much or many.

*Relative*, *jishu*, like which ; *jitn-ō, -ā*, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *-ā*.

For numerals see list of words.

#### ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

##### (Time.)

*ēbi*, now.  
*tēs wakt*, then  
*kōddē*, when ?  
*jōddē*, when  
*āj*, to-day  
*dōtē*, to-morrow  
*pōshūē*, day after to-morrow  
*tsanthē*, cauthē, day after that  
*hijō*, yesterday.  
*phrēdzō*, day before yesterday

##### (Place.)

*itiā*, *ēthiā*, here  
*tētiā*, *pōriā*, there  
*kētiā*, where ?  
*jētiā*, where  
*ēthhē*, *tāī*, up to here  
*ēthiau*, from here  
*ūbhā*, up  
*ūndhā*, down  
*nēūrē*, near  
*dūr*, far



## (Time.)

tsauthē, cauthē, day after that  
 kōbbē, ever, sometimes  
 kōbbē na, never  
 kōbbē kōbbē, sometimes

## (Place.)

gaūkā, in front  
 pichaūkā, behind  
 withku, inside  
 baiṇḍku, outside

Other are *kōē*, why; *ēthri tē*, for this reason; *āh*, yes; *nāh*, na, no; *shīgā*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond  
 aṇḍku, on this side  
 pāndē, upon  
 māḷē, below  
 bicc, mānj thē, within  
 tāḷ, up to  
 māē gō khē, beside me  
 māē sāthi, with me

tēsri tāḷ, for him  
 tēri tāḷ, about thee  
 hamō jēhā, like us  
 tinā rē kanārē, towards them  
 tēs pichaūkā, after or behind it  
 tēsre āḷē duālē, round about it  
 tumāhrē barabar, equal to you  
 māndēā binā, apart from me

## VERBS.

*Auxiliary.*

Pres. I am, &c., *ōssū* or *ū*, *ōssē* or *ai*, *ōssō* or *ō* or *ū* or *ā*  
*ōssū* or *ū* *ōssō*, *ōssō* or *au*

Pres. Negative, I am not, &c., *nāh ānthī indec.*

Past. I was, &c., Sing. *thiā* or *thā* (*f. thi*) Plur. *thē* or *thiē* (*f. thi*)

*Intransitive Verbs.**rīrnū fall.*

Pres. Cond. If I fall, &c., *rīr -ū -ē -ē -ū -ō -ō*

Fut. *rīr -ūā -ēlā -ōlā -ūmē -ōlē -ōlē*

Impr. *rīr rīrā.*

Pres. Ind. *rīr -ū -ē -ō -ū -ō -ō*

Impf. The same with *thā* in Sing. and *thē* in Plur.

Past Cond. I should fall, *rīr -dā, f. -di*, Plur. *-dē, f. -di*

Past Indic. *rīr -ā, f. -i. pl. -ē, f. -i.*

Pres. Perf.	rīrā, &c., with ū ai ā ū ai ai
Plupf.	rīrā thā, f. rīrī thi, &c.
Participles	rīrāu, having fallen; rīrā hundā, in the state of having fallen, rīrdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

ōhñū, be or become.

Fut.	ōh-ūmā or -ūā -ōlā -lā -mō -lē -lē
Cond. Past	hundā.

aunū, come.

Fut.	āūmā āwālā āōlā āūmō āōlē āōlē
Impr.	ā ā
Pres. Ind.	āū
Past Cond.	aundā
Past	āyā

ḍēunū, go.

Fut.	ḍēūā
Impr.	ḍē ḍēau
Pres. Ind.	ḍēū
Past Cond.	ḍēundā
Past	ḍēūā

rauhñu, remain.

Fut.	rauhūmā rōhēlā rauhā rauh-umō -lē -lē
Impr.	rauh rauh
Past Cond.	rauhndā
Past	rōhā

jāñū, go.

Fut.	jāūmā jēlā jāōlā, &c.
Past	gōā

Transitive Verbs.

kaṭēñū, pīñu, beat, almost exactly like rīnu.

Impr.	kaṭil kaṭēlau.
Past.	kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf.	agent case with kaṭēlā ā f. kaṭēli au, Pl. kaṭēlē ai.
Plupf.	„ „ „ kaṭēlā thā, &c.

The Passive is formed by using the past participle kaṭēlā with the required tense of jāñū, go; kaṭēlā jāñū, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular :—

*khāṇū*, eat, Past *khāyā*  
*pīṇū*, drink „ *pīgyā*  
*dēṇū*, give, Fut. *dēumā* or *dēmā*. Past *dittā*  
*laṇṇū*, take, Fut. *laūmā*. Past *lōā*  
*bōlnū*, Past *bolā* with agent case  
*kōrnū*, „ *kēū*  
*jāṇṇū*, know, Past *jāṇā*  
*lēaunū*, bring; *lauī jāṇū*, take away, are conjugated like  
*aunū jāṇū*.

#### Compound Verbs.

#### Habit, Continuance.

I am in the habit of falling, *ā rīrē kōrū* (compounded with *kōrnū*, do).  
 He continues to fall, keeps on falling, *sē rīrdā rōhā lāgē hundā* (compounded with *rauhṇū*, remain, *laggṇū*, stick, *ōhṇū*, be).

#### Notes on Verbs.

*dēṇū*, go, denotes the act of going, *jāṇū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jāṇū*, not *dēṇū* is used. *kaṭelā jāṇū*, be beaten; *dēwi jāṇū*, go away.

The Infinitive in *-ṇū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nīh dēṇā*, I have not to give a rupee *tēsrē cīsh pīṇī*, he has to drink water.

The Negative form of the auxiliary is noteworthy; *ā nīh ānhi*, I am not; *mōṣ nīh kēū ānhi ai*, I have not done; *tōṣ nīh ēhrū* or *ēhrū ānhi*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bāṣ rē nīh dēṇū*, my brother has not to give, = in Panjābi-Urdū, *mērē bhāi nē nēhī dēṇā*; *tēsrē cīsh pīṇī*, he has to drink water.

(ii) With a participle, *māhrē nīh dēndō*, we cannot give, = *ham sē nēhī diyā jātā*; *tērē nīh dēundō ānhi*, thou canst not go; *mēri bauhṇē rē kītāb nīh pōrhāi*, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kīṭṭhāl State; *dēundō* there becomes *dēwāḍō*, *dēndō dēḍō*, *pōrhāi pōrhīḍi*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābi and is fully developed in Lahndā.

The difference of case for the object in the Past and other tenses may be seen in the following examples: *ā jāṇu tēs* (for *tēs khē*) I know him, but *māē jāṇā sē*; I knew him, *lit.* by me he was known. When a noun is the object the case with *khē* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on enphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-nu* or *nū* indifferently. After *r* or *r* (or *rh* or *rh*) *n* is usually changed to *n*.

bāō, father.  
ijī, mother.  
bāē; brother.  
bēūh, sister.  
bagēhr, son.  
bēṭi, daughter.  
khōsm, husband.  
chēōri, wife.  
ṭhiṇḍ, man.  
chēōri, woman.  
bagēhr, boy.  
bēṭi, girl.  
guāl shepherd.  
cōr, thief.  
gōhr -ā, horse.  
-i, mare.  
bōld, beuld, ox.  
gāui, cow.  
meuīsh, buffalo.  
bākr -ā, goat (he).  
-i, „ (she).  
bēhḍ, sheep.  
kukk -ar, dog.  
-rī, or -rē, bitch.  
baṇāō, rich, bear.  
sih, leopard.  
gādhā, ass.  
sōr, pig.  
kukk -ā, cock.  
-ē, -i, hen.

gīḍā, cat (male).  
braiḷi, „ (female).  
ūṭ, camel.  
panchī, bird.  
ludh -ē, -i, kite.  
hāthī, elephant.  
bāth, hand.  
lāt, foot.  
nāk, nose.  
ākkhē, eye.  
mūb, face.  
dānd, tooth (front).  
dar, „ (back).  
kān, ear.  
bāl, hair.  
mūṇḍ, head.  
jībh, tongue.  
pēt, stomach.  
piṭh, back.  
kitāb, book.  
kalam, pen.  
mānjā, bed.  
gauhr, house.  
daryāō, river.  
nau, stream.  
pāhr, hill.  
jubar, plain.  
khāc, field.  
nauz, naudzō } bread, food.  
rōṭi, ṭuktuka }

cīsh, water.  
 gihū, wheat.  
 kukkri, maize.  
 dāl, tree.  
 gāō, village.  
 bir, city.  
 baup, jungle.  
 māchi, fish.  
 bāt, way.  
 phal, fruit.  
 dālki, meat (for eating).  
 daggā, „ other, *e.g.*, of cow,  
 horse.  
 dūdh, milk.  
 āṇḍā, egg.  
 ghū, ghī.  
 tēl, oil.  
 chāh, buttermilk.  
 thēu, thing.  
 daihrū, day.  
 rāt, night.  
 sūraj, sun.  
 jūh, moon.  
 tārā, star.  
 bāgur, wind.  
 pāṇi, rain.  
 dāu, sunshine.  
 tuāth, stormy wind.  
 bāhrā, load.  
 pajāhr, load of grass, firewood.  
 bij, seed.  
 lōhā, iron.  
 tsōzzarō, good, beautiful, clean.  
 kutsōdzō, kutsadzō, bad, ugly,  
 ignorant.  
 bōrō, big.  
 mbāthō, small.  
 dālidri, lazy.  
 āklālā, wise.  
 shīgā, swift.  
 panēnō, sharp.  
 ucā, high.

shōllā, cold.  
 tātō, hot.  
 guḍlā, sweet.  
 tēār, ready.  
 thōrō, little.  
 bhauri, much.  
 ōhū, be, become.  
 auū, come.  
 jāū, go.  
 beṭhū, sit.  
 launū, take.  
 dēū, give.  
 rīnū, fall.  
 uṭhū, rise.  
 kharā rauhū, remain.  
 dēkhū, see.  
 khāū, eat.  
 pīū, drink.  
 bōlū, say.  
 dzōpū, speak.  
 sutū, sleep, lie down.  
 kōrnū, do.  
 rauhū, remain.  
 mārū, kill.  
 pachāpū, recognise.  
 jāpū, know.  
 pujū, arrive.  
 dāū, run.  
 baupū, make.  
 rakkhū, place.  
 bidū, call.  
 phābū, meet.  
 shikhū, learn.  
 pōrhū, read.  
 likhū, write.  
 mōrnū, die.  
 shupū, hear.  
 ōṭū, turn.  
 urō ōṭū, return.  
 baupū, flow.  
 gōḍū, fight.  
 jītū, win.

härnū, be defeated.  
dēs jānū, go away.  
bijū, sow.

auhī bāhū, plough.  
tsungū, graze.  
tsugaū, cause to graze.

---

NUMERALS.

*Cardinal.*

1—ēk.	18—tharāu.
2—dō.	19—unnī.
3—caun.	20—biśh.
4—tsār.	27—satāi.
5—pānz, pānjh.	29—upattī.
6—tshē.	30—tīh.
7—sāt.	37—saītī.
8—atth.	39—uptāi.
9—nau.	40—tsāji.
10—dash.	47—saītāi.
11—gairō.	49—upunzā.
12—bārō.	50—pajāh.
13—tērō.	57—satunjā.
14—tsandō.	59—upāhat.
15—pandrau.	60—sāht.
16—sōlau.	100—shau.
17—sattrau.	

*Ordinal.*

paihlā, 1st.	satnā, 7th.
dūjjā, 2nd.	dashuā, 10th.
ciā, 3rd.	
tsauthā, 4th.	āddhā, $\frac{1}{2}$ .
panjuā, 5th.	paupō dō, $1\frac{1}{4}$ .
chatthā, 6th.	

1. Tērā nā kāh ā? What is thy name?
2. Ēs gōhrē rī kētnī ummōr au? How much is this horse's age?
3. Ēthiau Kāshmīrā tāi kētnō dūr au? How far is it from here to Kashmir.
4. Tērē bāō rē gauhrē kētnō chōtū au? In thy father's house how many sons are there?
5. Āj ā barī dūrō dau hanḍeau āyā ū. To-day I from very far have walking come.

6. Mērē tsātsē rā bagēhr tēsri bauhrē sāthi bēhā hūdā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhrē ri dḥin au. In the house is the white horse's saddle.

8. Tēsri pītḥē pāndē dḥin kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē kaṭṭā. I beat his son very much.

10. Sē ṣssō dāhrō pāndē mheufshē gāui dzāgau. He on that hill is grazing buffaloes and cows.

11. Sē tēs dālō mūlē gōhrē pāndē bēṭhā hūdā ā. He under that tree is seated on a horse.

12. Tēsra bāē apai beuēṇē dā bōḍrā. His brother is bigger than his sister.

13. Ēsrō mōl dāhē rupōyā. Its price is two and a half rupees.

14. Mērō bāō tēs mhāṭhrē gauhrō dā rauhō. My father lives in that small house.

15. Ēskhē ṣh rupōyē dēau. Give him these rupees.

16. Sē rupōyō ēs hāgō urē lau. That rupee take from him.

17. Tēskhē biyē pītṣau rōshī sāthi bannhō. Having beaten him much tie him with ropes.

18. Kūē dā ciṣh āṇā. From the well draw water.

19. Māudē gāḍkē tsalō. Walk before me.

20. Kōsrō bagēhr tē dēau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. T'ōē kōs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gā dā ēkkī dukāndārō dā. From a shopkeeper of the village.

## EASTERN KIŪṬHALĪ [Kiŭṭhali.]

Nouns are declined as in Kiŭṭhali proper.

### PRONOUNS.

The following slight differences are found :—

	1st.	Plur.	Sing.
		2nd.	3rd.
N.	āē	tūō	
G.		tūarō	f. tēō rā
D.A.	āō khē, āō	tūō khē, tūō	
Ag.	āē	tūē	tēnnē f. tē

1st. pers. pron. sing. has *mā* for *mā*.

*kun*, who ? Ag. *kunē*.

Verbs are almost identically the same.

*auṇū*, come, makes past *ājā*.

*beṣṇū*, sit, past *bēṣhā*.

*pīṇū*, beat, pres. perf. *pīū* or *pīṭā* au.

*khānā*, eat, past, *khāyā* or *khēū*.

*dēnā*, give, past, *dittā* or *dittū*.

*dzopnū*, say, speak, past, *dzōpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nīh dēndō* (Kiŭṭhali), Eastern Kiŭṭhali has *māhrē nīh dēīdō*, for *tērē nīh dēundō ānthī*, *tērē nīh dēwīdō ānthī*, for *mēri bauhnē rē kitāb nīh pōrhīdī*, *mēri bauhnē rē kitāb nīh pōrhīdī*, see note, p. 16.

The following Numerals are different :—

5—panj.	30—tish.
6—tshau.	37—saītish.
8—āṭh.	39—untālis.
10—daugh.	40—tsālīsh.
11—gērō.	49—uncās.
27—satāīsh.	50—pajās.
29—nōttish.	

The sentences in which there is any difference are subjoined :—

3. *Ēthau Kashmīrā tāī kēṭpō dūr au ?* From here to Kashmir how far is it ?



4. Tērē bāō rē gauhrē kētqē (or kau) tshōtē au ? In thy father's house how many sons are there ?

5. Ādz ē barē dūrō dau hāṇḍēau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōtō tēsri bauhpē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pītthē pāndē (or gaihrā) dzin kōshō. On his back bind the saddle.

9. Tēsra bētā mōē bēghē pītā. His son I beat much.

10. Sē ēō dāhrō gaihrā meufsh gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsra bās apṇi beuēṇē dau bōrā. He is bigger than his sister.

17. Tēskhē biyē pītēau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūō dau cish tālō. Draw water from the well.

19. Mūdē gāōkē tsalō. Walk before me.

20. Kōsrō tshōtū tādēau pāchō hāṇḍō ? Whose son walks behind you ?

## KŌṬKHĀĪ.

A few paradigms will give an idea of the Kōṭkhāī dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiṭṭhali.

### NOUNS.

The declension is almost the same as in Kiṭṭhali. The following is the only difference:—

	<i>Sing.</i>	<i>Plur.</i>
D.A.	gōhr-ē kē	as Sing.
Ab.	-ē āgō	"

*kē* being used for *khē* and *āgō* for *hāgō*.

### PRONOUNS.

#### *Sing.*

	1st.	2nd.	3rd.	ēh, this.
N.	ā			
G.			f. tīssau rō	f. issau rō
D.A.	mā kē	tā kē	tēs kē, f. tīssau kē	
Ag.	mō	tō	tēnnē, f. tīssē	ēnnē, f. issē

#### *Plur.*

N.	ē, aimā, ēā	tā		
G.		tāaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō kē	tūō kē		
Ag.	ē	tūē	tīnē	īnē

### ADVERBS.

(Time.)	(Place.)
jishō, to-morrow.	itthā, here.
pōrshē, day after to-morrow.	ētthā, these.
pōrshē, day before yesterday.	kirkā, where?



### III. KOTGURŪ.

#### NOUNS.

##### *Masculine.*

##### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ai
G.	-ōō, f. -čai	as Sing.
D.A.	-ē lai	"
Loc.	-ē dō, di	"
Ab.	-ē kā	"
Ag.	-ēyai	"
V.	-čā	čō

##### Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	"
D.A.L. Ab.	-rā lai, &c.	"
Ag.	-rai	"
V.	-rā	-rō

##### Nouns in -i.

N.	bāth-i, elephant	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iā	iō

Nouns in -ā, such as *bīncū*, scorpion, *īndā*, Hindu, are declined like nouns in -ī.

*bāb*, father, is declined like *gauhr*, but has *bābb* in the Voc. Sing. *nāō* name is indec.

##### *Feminine.*

##### Nouns in -i.

N.	tshōt-i, girl	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iyō	iyō

## Nouns in a Consonant.

N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇī, &c.	"
Ag.	-ṇai	"
V.	-ṇē	"

*gāw*, cow, has G. *gāwō*, Ag. *gāwai*. Plur. the same.

## PRONOUNS.

*Singular.*

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, f. taiāu, neut. tētthan	ōhrau, f. aiaū
D.A.	mū lai	tā lai	tēū lai, f. taiā lai, neut. tētth lai	ēū lai, f. aiā lai
L.	mū de	tā de	" dē " dē " dē " dē	" dē " dē
Ab.	mū kā	" kā	" kā " " kā	" kā " kā
Ag.	mai	taī	tiui tai	ōūē, ai

*Plural.*

	1st	2nd	3rd	(jau, this.)
N.	hamē	tumē, tūmē	sai	jai
G.	māhrō	thārō	tinaū	inau
D.A.	hamē lai	tumē lai	tinā lai	inā lai
L.	" dē	" dē	" dē	" dē
Ab.	" kā	" kā	" kā	" kā
Ag.	hamē	tumē	tinō	inē

*Sing.**Plur.*

N.	kun, who?	dzun, who	kun	dzun
G.	kaurō	dzauro	kaurō	dzauro
D.A.L. Ab.	kauā, &c.	dzaūā, &c.	kauā, &c.	dzaūā, &c.
Ag.	kunī	dzunī	kunīyai	dzunīyai

*kōū*, anyone, someone; G. *kōūū*, Ag. *kunī*.

*kai*, what? G. *kiūwō*.

Other pronouns are *kich*, anything, something; *dzun kunī*, whosoever; *dzun kich*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā -ō -au* are indecl. Those ending in these letters have Obl. *-ē* or *-ai*, Pl. *-ē* indecl. *f. -ī* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thakā*, used with the positive:—*hātsau*, good; *ēh thāka hātsau*, better than this; *sōbhī kā hātsau*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>aiṇō</i> , like this or that	<i>taiṇō</i> , like this or that	<i>kaiṇō</i> , like what? or many?	<i>dzaiṇō</i> , like which or many
<i>ētrau</i> , so much or many	<i>tētrau</i> , so much or many	<i>kētrau</i> , how much or many?	<i>jētrau</i> , so much or many

## ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs other than adjectives:—

<i>(Time.)</i>	<i>(Place.)</i>
<i>ēbhī</i> , now.	<i>indhī</i> , here.
<i>tēbhī</i> , then.	<i>tīdhī</i> , there.
<i>kēbhī</i> , when?	<i>kīdhī kī</i> , where?
<i>jēbhī</i> , when.	<i>jīddhī</i> , where.
<i>āz</i> , to-day.	<i>indhā tāī</i> up to here.
<i>kālī</i> , to-morrow.	„ <i>lō</i> , hither.
<i>pōrshē</i> , day after to-morrow.	<i>indhā</i> , from here.
<i>cauthē</i> , „ „ that.	<i>hūbhī</i> , <i>gāsh</i> , up.
<i>hīdzē</i> , yesterday.	<i>hūndi</i> , down
<i>phūrōz</i> , day before yesterday.	<i>nēḍḍhī</i> near.
<i>thanōrōz</i> , „ „ that.	<i>dūr</i> , far.
<i>kēbhī</i> , sometimes, ever.	<i>āgdē</i> , in front.
<i>kēbhī na</i> , never.	<i>patshā</i> , behind.
<i>kēbhī na kēbhī</i> , sometimes.	<i>bītre</i> , inside.
	<i>bāhrē</i> , outside.

Others are *kīlai*, why; *ēthī tāī*, for this reason; *hātsē kōrē* or *hātsē gi. hī*, well; *shīgrē*, rapidly; *ō*, yes; *nā*, no.

## PREPOSITIONS.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.	tēri tāi, about thee.
ārshā, on this side.	hāmā sāhi, like us.
māndzhā, mājnhā, within.	tīnau bilē, towards them.
gāē, upon.	tētthau phērē, after that.
tāi, up to.	„ phēr, round about that.
mū kāē, beside me.	tumā barābari, equal to you.
„ sōnghē, with me.	mū chādēau, apart from me.
tēu lē, for him.	

## Conjunctions.

ā or, and	ēthi tāi, because
pōr, but	jilai ki, although
dzai, if	jaiṇō, as if.

## VERBS.

## Auxiliary.

Pres. I am, &c.	ā or āsā indec.
Pres. Negative	nēhi ainthi, indec.
Past Sing.	tau, f. ti, Pl. tai f. ti.

## INTRANSITIVE VERBS.

## lōṭṭau, fall.

Pres. Cond.	lōṭ-ñ	-ā	-ā	-i	-ā	-ā
Fut.	loṭ-mñ	-ā	-ā	-mē	-ā	-ā
Imperat.	lōṭṭ	lōṭṭau.				
Pres. Ind.	Same as Pres. Cond.					
Impf.	The same with tau (f. ti) in Sing. and tai (f. ti) in Plur.					
Past Cond.	Sing. lōṭ	-dau, Pl. -dai, f. -di.				
Past Indic.	Sing. loṭ	-an, Pl. -ai, f. -i.				
Plupf.	Same with tau, &c.					
Participle	lōṭyo, having fallen; lōṭdā (indec.) while falling; lōṭau aundau, in the state of having fallen; lōṭṇāṭā, faller or about to fall.					

Some common verbs have slight irregularities.

*aunau, auhnau*, be, become (the *h* is generally omitted).

Past Cond. *aundau, aundau*.

Past *ūhau (ūau)* *f. ūhi, &c.*

*ānau*, come.

Pres. Cond. or Indic. *āū ā ā āi āō ā.*

Fut. *āmū, &c.*

Imperat. *ā āō or āau.*

Past Cond. *āndau.*

Past *āau, Pl. āē, f. āi or āē.*

*ḍēunau*, go.

Pres. Cond. or Indic. *ḍēū ḍēwā, &c.*

Fut. *ḍēmū*

Imperat. *ḍēō ḍēō*

Past Cond. *ḍēundau*

Past *ḍēūau, Pl. ḍēūai, f. ḍēui.*

*rauhnu*, remain.

Past Cond. *rauhndau.*

*jānu*, go.

Past Cond. *jāndau.*

Past Indic. *gau, f. gēi, Pl. gēē, f. gēi.*

#### TRANSITIVE VERBS.

*mānu*, beat, conjugated almost exactly like *lōnu*.

Imperat. *mār mārau.*

Past Indic. *mār -au, (Pl. -ai, f. -i),* with agent case of subject *mārau* agreeing with object.

Plupf. *mārau tau,* with agent case of subject, *mārau tau* agreeing with object.

The Passive is formed by using the past participle *mārau*, with the required tense of *jānu*, go; *mārau jānu*, to be beaten: but the use of the passive voice is rare.

The following are slightly irregular:—

*dēnu*, give, Past, *dinau.*

*kōnu*, do, „ *kīau.*

*jānu*, know „ *jānu.*

*ānu*, bring „ *ānu.*

*khānu*, eat; *pīnu*, drink; *laiu*, take; *bōnu*, say; *nīnu*, take away, are regular.



## COMPOUND VERBS.

*Continuance, State.*

I continue to fall, *mũ lōtdau rōhū* or *rauḥū*, (compounded with *rauḥnā* remain).

I am now in the act of falling, *mũ lōtdau lāgō aundau*, (compounded with *laggā*, stick, and *aunau*, be).

*Notes on Verbs.*

*jāṇau*, go, is used only in composition, *marāu jāṇau*, be killed; *ḍēui jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēūē nēhē pōrhdē*, he cannot read this book; *mērē nēhē ḍēundau*, I cannot go. See note under Kiūṭhali.

bāb, father.

ī, mother.

bāē, brother.

dāi, sister (older than speaker).

cēi, beihā, sister (younger than speaker).

chōṭ -ū, tshōṭ -ū, son.

-ī -ī, daughter.

rāṇḍ -ū, husband.

-ī, chēōṛi, wife.

dzōpā, mōrd, man.

chēōṛi, tshēōṛi, woman.

chōṭ -ū, boy.

-ī, girl.

phuāl, bakrālā, shepherd.

tsōr, thief.

gōhr-ā, horse.

-ī, mare.

bōld, ox.

gāō, cow.

mhaish, buffalo.

bākr-au, he-goat.

-ī, she-goat.

bēhr, sheep.

kūk-ar, dog.

-rī, bitch.

rich, rikh, bear.

sfl, leopard.

gādḥau, ass.

sūr, sungar, pig.

murg-au, kukkhr-au, cock.

-ī -ī, hen.

brail-ā, cat (male).

-ī, ,, female.

ūṭ, camel.

ciūkh-ū (f-i), little bird.

cakrai, kite.

shailtā, f. shail, fox.

hāthi, elephant.

hātth, hand.

lāt, foot.

nāk, nose.

ākkh, eye.

mūh, face.  
 jāt, mouth.  
 dānd, tooth.  
 kān, ear.  
 shrāl, hair.  
 mūṇḍ, head.  
 dzībh, tongue.  
 pēt, stomach.  
 piṭṭh, back.  
 jīū, body.  
 katāb, book.  
 kōlm, pen.  
 mānjā, bed.  
 gauhr, house.  
 darēō, river.  
 gālī, stream.  
 parbat, dāhr, hill.  
 madān, plain.  
 khēc, field.  
 rōṭī, bread.  
 pāqī, water.  
 gīhḍ, wheat.  
 tshālī, maize.  
 būṭ, tree.  
 graū, village.  
 shaihr, city.  
 baup, jungle.  
 matshī, fish.  
 bāt, way.  
 peiṇḍau, path.  
 phōl, fruit.  
 māss, meat.  
 dūddh, milk.  
 pinni, egg.  
 gēō, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 daihrō, day.  
 rāc, night.  
 daihrō, sun.  
 dzōth, moon.  
 tārū, star.

bāgur, wind.  
 pāpī, rain.  
 dau, sunshine.  
 dzōrē bāgur, stormy wind.  
 bāhrtau, load.  
 bēdḍau, seed.  
 lōhā, iron.  
 hātsau, bitau, good, beautiful.  
 rian, bad, ugly.  
 būḍḍau, big.  
 mhāṭrau, hōknau, little.  
 sust, lazy.  
 hoshēwārau, wise.  
 mūrakh, ignorant.  
 painau, sharp.  
 utstau, high.  
 shēlau, ṭhaṇḍau, cold.  
 naitau, hot.  
 guḷūau, sweet.  
 sāphau, clean.  
 cāp, ready.  
 hōknau, little.  
 baubri, much.  
 auṇau, be, become.  
 āṇau, come.  
 ḍṇau, go.  
 bēshṇau, sit.  
 dēṇau, give.  
 lōṭṇau, fall.  
 laiṇau, take.  
 ūzṇau, rise.  
 khōṛau auṇau, stand.  
 dēkhṇau, see.  
 khāṇau, eat.  
 piṇau, drink.  
 bōlṇau, say.  
 sutṭṇau, sleep, lie down.  
 kōṇau do.  
 rauḥṇau, remain.  
 mārṇau, beat.  
 jāṇṇau, know, recognise.  
 pūjṇau, arrive.

bāgnau, rnu.  
 bāgē dēnau, run away.  
 cāṇṇau, make.  
 dāṇau, place.  
 bēdṇau, call.  
 phābṇau, mīlṇau, meet.  
 shikhṇau, learn.  
 pōrhṇau, read.  
 likhṇau, write.  
 mōrnau, die.  
 shuṇṇau, hear.  
 ṭṭṇau, turn.  
 ṭṭēṣ āṇau, return.

bauḥṇau, flow.  
 jhētṇau, lōrnau, fight.  
 jītṇau, win.  
 ārnau, be defeated.  
 dēui jāṇau, go away.  
 bauṇau, sow.  
 aul jōcṇau, plough.  
 khēuṇau, cause to eat.  
 paṇṇēuṇau, cause to drink.  
 shuṇāuṇau, cause to hear.  
 tsōrnau, graze.  
 tsuraṇṇau tsārṇau, cause to graze.

## NUMERALS.

*Cardinal.*

1—ēk.  
 2—dōṣ.  
 3—caun.  
 4—tsār.  
 5—pānj.  
 6—chau.  
 7—sāt.  
 8—atṭh.  
 9—nan.  
 10—dōsh.  
 11—gairā.  
 12—bārā.  
 13—tērā.  
 14—tsaudā.  
 15—pōndra.

16—sōlā.  
 17—sōttrā.  
 18—ṭhārā.  
 19—ṇī.  
 20—bī.  
 27—satāi.  
 29—pōtti.  
 30—tī.  
 37—saṭṭi.  
 39—untāli.  
 40—cāli.  
 100—shau.  
 1000 bazār.  
 100,000—lākkh.

*Ordinal.*

paihlau.  
 dūsrau, dūjjau.  
 ciau.  
 tsānthau.  
 pānjiau.  
 chauiau.  
 sātiau.  
 dōshiau, 10th.  
 paihli bārā, 1st time.

dujji phērē, 2nd time.  
 ādhau, half.  
 paṇṇē dōṣ,  $1\frac{3}{4}$ .  
 sāvā dōṣ,  $2\frac{1}{4}$ .  
 dāhē,  $2\frac{1}{2}$ .  
 dōoph,  $1\frac{1}{2}$ .  
 sādhe tsār,  $4\frac{1}{2}$ .  
 ēk pāō,  $\frac{1}{2}$ .

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are *dōē bīē*, *caun bīē*, *tsār bīē*, &c., or the word *kōrī*, score, is used.

## SENTENCES.

1. Tērō naū kē ā ? What is thy name ?
2. Ēū gōhrēai kai umar ā (āsā) ? What is the age of this horse ?
3. Īndā kā Kashmirā tāi kētrō dūr āsā (ā) ? From here how far is it to Kashmīr ?
4. Thārē bābē gauhrā di kētrē tshōtū āsā ? In your father's house how many sons are there ?
5. Mū āz baṛi dūrō hāṇḍēō. I to-day from very far have walked.
6. Mērē cācēau tshōtū tēhri baiṇṇī sōṅgē baiṇau aundau āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhrīai zīn āsā. In the house the white horse's saddle is.
8. Tēūi (tēhri) piṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Maī tēūē tshōtū dē bauhrī tōē lāē. I have beaten his son much.
10. Sau dāhrā gāē dōgai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pāre gōhrō gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēūau bās apṇī baiṇṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūau mōl dāhē rupayyē āsā. Its price is two and a half rupees.
14. Mērau bāb mḥātrē (hōknō) gauhrā di rauhā. My father in the little house lives.
15. Ēū rupayyē tēū lai dai. These rupees to him give.
16. Sai rupayyē tēū kā ōrā lai an. Those rupees from him bring.
17. Tēū hātsē gidhī piṭhō rōshī gidhī kōshō. Having beaten him well bind him with ropes.
18. Kūē kā pāṇi gārau. Take out water from the well.
19. Mākā āgdi (āgdē) hāṇḍau. Walk before me.
20. Kaurō tshōtū tumē pā āndau lāgō aundau ? Whose son behind you is walking ?
21. Sau tumē kauā kā mōl laiō ? From whom did you buy that ?
22. Grāuē ēk bāṇiē kā. From a shopkeeper of the village.



# THE DIALECTS OF KULU.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

## INTRODUCTION.

Kulū is a portion of Kāngrā District, but is almost entirely separated from Kāngrā proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Sukēt and Maṇḍi. On the north and east Kulū proper is bounded by Lāhul and Spiti or Piti respectively. These two tracts, while distinguished from Kulū proper, form part of the Kulū subdivision of Kāngrā. On the south Kulū is bounded by the River Satlaj across which is the British District of Kōṭ Gurū. The dialects treated of in the following pages are the dialects of Kulū proper, and are all Aryan. In Spiti and Lāhul the dialects spoken are Tibeto-Himalayan. In Maṇḍi, Sukēt, Kāngrā proper and Kōṭ Gurū the dialects are all of the same general type as those here dealt with.

Kulū proper may be said to contain four dialects: Outer Sirāji spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣil; Inner Sirāji spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣil; Saīnji spoken in the Saīnj Valley which enters the Bās Valley from the east; and lastly Kulūi, which is spoken in the northern part of Kulū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malāṇā in North Kulū and nowhere else.

The four Kulū dialects are closely allied to dialects of Rājasthāni found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Sirāji *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāji the ordinary Present Participle seems to be used.

Outer Sirāji very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —*əu*, the Dative in *lai*, the Ablative in *kə*, and the Locative in *də*.

In Inner Sirāji the forms are *rā* for the Genitive, *bə* for the Dative, *ləṛā* for the Ablative, and *mōnjə* for the Locative.

Sāinjī has very interesting forms. The Genitive is in —*ər*, the Dative in —*āb*, the Ablative in —*āgā*. It has two forms for the Future, one of them having endings in *b* and *r* which suggest interesting problems. The Sāinjī dialect generally resembles Inner Sirāji.

The use in Inner Sirāji of the word *bhī*, in the sense of the Hindi *phir*, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sāsīs with the same meaning. The contraction of the Present Auxiliary to —*s* should be noted.

Kuḷūi in several respects closely resembles Inner Sirāji. Its nominal inflections are almost identical, but it has *na* or —*n* for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect —*ā* being added to the root before the Auxiliary. The polite Imperative in —*ēit* should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. *c* stands for the sound of *ch* in *child*, *ch* being the aspirated *c*; *f* represents the sound mid-way between *i* and *ī*; *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*.

T. GRAHAME BAILEY.

March 3rd, 1905.

## OUTER SIRĀJĪ.

The Outer Sirāji dialect resembles in many respects Kōṭ Gurūi which has been treated in considerable detail in the *Simla Gazetteer*; it will not therefore be necessary to treat Outer Sirāji with the same fulness.

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā	-ē
G.	-ēau f. ēē	as Sing.
D.A.	-ē lai	"
Loc.	-ē dē	"
Ab.	-ē kē	"
Ag.	-ē	"

#### Nouns in Consonant.

N.	ghōr	as Sing.
G.	ghōr-ō	"
D.A.L.Ab.	ghōr-ā lai, &c.	"

#### *Feminine.*

#### Nouns in -ī.

N.	shōr-ī	as Sing.
G.	-īō	"
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-īē.	"

#### Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c.	...

baiḥṇ, however, is declined as follows :—

N.	baiḥṇ, sister	baiḥṇ-ī
G.	baiḥṇ-īō	as Sing.
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-ī	"



## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ē or ēh, this
N.	hū	tū	sau, ōh	ē, ēh, au
G.	mērō	tārō	tāūō <i>f.</i> tēssō	ēūō <i>f.</i> ēssō
D.A.	mūlai	tālai	tāū lē tēā lē	ēū lē ēā lē
L.	mūdē	tādē	„ dē „ dē	„ dē „ dē
Ab.	mukhē	tākhē	„ khē „ khē	„ khē „ khē
Ag.	maī	taī	tēī tai	ēūē ai

*Plural.*

N.	hāmē	tummē	saī	ē, ēh
G.	mhārō	thārō	tin-ō	in-au
D.A.	ham-ā lai	tum-ā lai	-ā lē	-ā lē
L.	-ā dē	-ā dē	-ā dē	-ā dē
Ab.	-ā kē	-ā kē	-ā kē	-ā kē
Ag.	-ē	-ē	-ē	-ē or -nē.

*kuṇ*, who ? G. *kaurō*, Ag. *kuṇī*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *-ō -au* or *-ā*. These take *-ē* for the Plur. and for the Obl. Sing., and *-ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule : thus *ghōrēau* or *ghōrēō*, of a horse, Obl. *ghōrēē* ; *bēṭlāu*, of a woman, Obl. *bēṭlīē*.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>
iyō, like this	tīyō, like that	kiyō, like what ?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many ?

Comparison is expressed by means of the Ablative case, as, *shōbhlē*, beautiful ; *mūkhē shōbhlē*, more beautiful than I ; *sōbbī kē shōbhlē*, more beautiful than all, most beautiful. The pronoun *ēh* has a form *īdō*, *īdō shōbhlē*, more beautiful than this.

## ADVERBS.

Most adjectives can be used as adverbs, in which case they agree

with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

(Time.)	(Place.)
ēbbē, now	idhī, here
tēbbē, then	tidhī, pōrē, there
kēbbē, when ?	kidhī, where ?
jēbbē, when	jidhī, where
kāllā, to-morrow	
pōrshē, day after to-morrow	
tsauthē, „ „ that	
hiĵ, yesterday	
phōrōz, day before yesterday	
tsauthē, „ „ that	

## PREPOSITIONS.

lai, lē, to	tainī, up to
kē, from	sangē, with
dē, in	āgō, in front of
gai, upon	pitshū, behind

## VERBS.

*Auxiliary.*

Pres. I am, &c.	ā and ū	ā	ā	ā	ā	ā
or	āssā (āsā)	āssā	āssā	āssā	āssā	āssā
Neg.	āthi with negative particle.					
Past	tau f. tī	Pl. tē	f. tī			

*Intransitive Verbs.*

## pōrnu, pōrnō, fall.

Fut.	pōr-ū	-ā	-ā	-ū	-ā	-ā
Imperat.	pōr	pōrā				
Pres. Ind.	same as Fut.					
Past Cond.	pōr-dau	PL. -dē	f. -di			
Impf.	Fut. with tau (tē, tī)					
Past Ind.	pōr-au	f. -ī	PL. -ē	f. -ī		
Plupf.	pōrau tau					
Participle	pōrēkōrē, having fallen					

ichṇō, come.

Regular except in Past.

Past Ind.     āō     f. āī     Pl. āē

ḡēuṇu, go.

Fut.            ḡēū     ḡēwā     ḡēwā, &amp;c.

Imperat.     ḡēū     ḡēwā

Past Cond.   ḡēundau

Past Ind.     ḡēūō     f. ḡēwē     Pl. ḡēwē

jāṇu, go.

Fut.            jāū

Imperat.     jā     jā

Past Cond.   jāndau

Past Ind.     gau     f. gauī     Pl. gauē

rauhṇu, remain.

Fut.            rauhū or rauhā

Past Cond.   rauhndau

Past Ind.     rauhau ( -ī -ē )

baithṇu, baishṇu, sit.

Regular.

Imperat. has baishī, sit thou, as well as the other forms.

*Transitive Verbs.*

tsikṇū, beat, like pōṛnū.

Past Ind.     Agent case of subject with tsikan which agrees with obj.

khāṇu, eat.

Past Cond.   khāndau

Past Ind.     khāau

dēṇō, give.

Past Ind.     dēnnau

lēṇu, take.

Fut.            laiū

Past Ind.     laiau

kōrnu, do.

Past Ind.     kiyau

Ability is often expressed by means of the present part. with the genitive of the subject.

mērē nēh\* ḡēundō or mērē bhōlē nēh\* ḡēundō, I cannot go.

mērē ēh kitāb nēh\* pōṛhḡī, I cannot read this book.

This participle, it will be observed, is given a passive sense.

The Infin. is used to express necessity, as:—

*mū källā dēunu*, I have to go to-morrow.

The Infinitive ends in *ṇau*, *ṇū*, *ṇu*, *ṇō* or *ṇā*. In other words also we find the vowels *au*, *ō*, *ā* interchangeable.

The feminine forms of the 3rd pers. pron. and of *ē*, *ēh*, this, are, as in other Kuḷū dialects, found in Outer Sirāji.

*dēunu*, go, is used to express the idea of going, *jānu*, go, is used in composition.

bāb, father.  
 ij, mother.  
 bhāi, brother.  
 baiṇ, sister.  
 dāi, elder sister.  
 cēi, younger sister.  
 shōr-ū, son.  
   -i, daughter.  
 raṇḍū, husband.  
 chēōṛi, wife.  
 jōṇā, mōrd, man.  
 bēṭli, woman.  
 shōr -ū, boy.  
   -i, girl.  
 phuāl, shepherd.  
 tsōr, thief.  
 ghōr -ā, horse.  
   -i, mare.  
 bōld, ox.  
 gāō, cow.  
 maiṣhi, buffalo  
 bākr-au he-goat.  
   -ri, she „  
 bhēd, sheep.  
 kūk-ar, dog.  
   -ri, bitch.  
 bhāhi, baṇāē, bear.  
 barāg, leopard.  
 siḥ, „  
 gādhan, ass.  
 sūr, pig.  
 kukh-lai, cock.

kukh-li, hen.  
 braiḷ -au, cat (male).  
   -i, „ (female).  
 ūṭ, camel.  
 hōtthi, elephant.  
 hāth, hand.  
 khūr, foot.  
 nāk, nose.  
 akkhī, eye.  
 muh, face.  
 jāṭ, mouth.  
 khakkh, corner of mouth.  
 dānd, tooth.  
 kānn, ear.  
 shrāl, hair.  
 mūṇḍ, head.  
 dzibh, tongue.  
 qhaṇ, pēt, stomach.  
 pitṭh, back.  
 dziū, dēhi, body.  
 katāb, book.  
 kōlm, pen.  
 māndzan, bed.  
 ghōr, house.  
 daryāō, river.  
 gāhḍ, stream.  
 dzōt, hill-top, pass.  
 dhār, hill.  
 sōrlau, dōl, plain.  
 khēc, field.  
 rōṭi, bread.  
 pāṇi, water.

kōṇak, wheat.  
 tshōlli, maize.  
 būṭ, tree.  
 graū, village.  
 bazār, town.  
 baup, jungle.  
 dzōrkī, machḷi, fish.  
 bāt, way.  
 phōl, fruit.  
 māss, meat.  
 duddh, milk.  
 pinnī, egg.  
 ghōṣ, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 dhaiṛ, day.  
 rāc, night.  
 dhairō, sun.  
 dzuth, moon.  
 tāṛā, star.  
 bagurī, paup, wind.  
 pāṇī, rain.  
 dhuppō, sunshine.  
 bhārau, load.  
 bēdzau, seed.  
 lōhau, iron.  
 bitau, good.  
 nikkau, bad.  
 bōṛau, big.  
 hōtshau, little.

sulai, lazy.  
 ōklāḷau, wise.  
 nikāmmau, ignorant.  
 tshēkau, swift.  
 ticchau, sharp.  
 uchṭau, lofty.  
 shōbhlaui, beautiful.  
 shēḷau, dzaḍau, ṭhaṇḍau,  
     cold.  
 naitau, tātau, hot.  
 guḷūau, sweet.  
 rāmlau, clean.  
 thōṛau, little.  
 khassau, much.  
 ichṇō, come.  
 ḍeṇṇu, jāṇu, go.  
 bēṭḥṇu, bēshṇu, sit.  
 lēṇō, take.  
 ḍēṇō, give.  
 pōṛnu, fall.  
 khāṇu, eat.  
 jhūṭṇau, drink.  
 bōḷṇu, speak, say.  
 kōṛnu, do.  
 rauḥṇu, remain.  
 tsikṇu, beat.  
 dzāṇṇu, know.  
 ḍōwē jāṇu, go away.  
 āṇṇu, bring.  
 nīṇu, take away.

---

 NUMERALS.

*Ordinal.*

1—ēk.  
 2—dōṣ.  
 3—caun.  
 4—tsār.  
 5—pauz.  
 6—tshau.  
 7—sāt.  
 8—atṭṭh.

9—nau.  
 10—dōss.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—tsandā.  
 15—pōndrā.  
 16—sōḷā.

## NUMERALS—continued.

## Cardinal.

17—satārā.	60—shaṭh.
18—ṭhārā.	67—satāṭh.
19—ṇī.	69—uṇhōttar.
20—hī.	70—sōttar.
27—satāi.	77—satōttar.
29—ṇōtti.	79—uṇōṣhī.
30—ti.	80—ōṣhī.
37—saṭi.	87—satōṣhī.
39—ṇutāli.	89—ṇāṇu.
40—cāli.	90—nōbbā.
47—sataḷi.	97—satānu.
49—nūnjā.	100—ṣhau.
50—padzā.	200—dōṣ ṣhan.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

## Ordinal.

1st, pahlō.	6th, tshauian.
2nd, dujjō.	7th, sātian.
3rd, ciyō.	10th, dōssian.
4th, tsauthō.	50th, pōdzāpiau.
5th, panjō.	

## SENTENCES.

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōṭ Gurūi. They should be compared with the sentences in the Notes on Kōṭ Gurūi.

6. Mērē bābūṣ ṣhōrū tēṇē baiṇṇī sangē baiṇūṣ aundaṇ āsā. My uncle's son is married with his sister.

7. Ghōrā dē ṣhittē ghōṛēṣ zīn āsā. In the house the white horse's saddle is.

17. Tēṇ ṣhōbhlo kōrē tsikṇu rāshī kōrē bāndṇu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kaurō ṣhōrū tā pitshu hāṇḍō lagō aundō? Whose son behind thee walking comes?

# INNER SIRĀJĪ.

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā	-ē
G.	-ē rā, rau	as Sing.
D.A.	-ē bē	"
Loc.	-ē mōnjē	"
Ab.	-ē lēṛā.	"
Ag.	-ē	"
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghōṛ, house	ghōṛ
G.D.A.L.Ab.	ghōṛā rō, &c.	as Sing.
Ag.	ghōṛē	"

### Feminine.

#### Nouns in -ī.

N.	shōhr-ī, girl	-ī
G.D.A.L.Ab.	-ī rau, &c.	-ī rau, &c.
Ag.	-ī	-ī
V.	-īē	-īō

#### Nouns in Consonant.

N.	bhīṇ, sister	-ā
G.D.A.L.Ab.	bhīṇ-ā rau, &c.	-ā rau, &c.
Ag.	-ā	-ā
V.	-ē	-ō

## PRONOUNS.

### Singular.

	1st	2nd	3rd	iō, this.
N.	hē	tū	sau	iō
G.	mērau	tērau	tēū rā (f. tēssā rā)	iū rā (f. ēssā rā)
D.A.	mē bē, mē	tā bē	„ bē, tēū, f. tēssā „ bē	bē, iū, f. ēssā bē

L.	mā mōnjē	tā mōnjē	tēū mōnjē, f. tēssā iū mōnjē, f. ēssā mōnjē	mōnjē
Ab.	„ lērā.	„ lērā	„ lērā, f. tēssā „ lērā, f. ēssā lērā	lērā
Ag.	maī	taī	tiū f. tēssē	iū f. ēssē

Plural.

N.	hāmmē	tōmmē	tēā	iā
G.	māhārau	thārau	„ rā	„ rā
D.A.	hāmā bē	tōmmā bē	„ bē	„ bē
L.	„ mōnjē	„ mōnjē	„ mōnjē	„ mōnjē
Ab.	„ lērā	„ lērā	„ lērā	„ lērā
Ag.	hāmmē	tōmmē	tēā	iā

Singular.

Plural.

N.	kuṇ, who ?	dzūṇ, who ?	kōṇā	dzēā
G.D.A.L.Ab.	kās rau, &c.	dziū rā, &c.	kās rau, &c.	„ rā, &c.
Ag.	kūṇī	dziū	kūṇī	dzēāē

Others are *kē*, what ? *kitsh*, anything, something.

ADJECTIVES.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in *-ā*. In this case they take *-ē* for the Obl. Masc. and *-ī* for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā*, than as, *rāmṛō*, good, *iū kā rāmṛō*, better than this, *sōbbhī kā rāmṛō*, better than all, best.

Demonstrative.

Correlative.

Interrogative.

iērā, iēhṛā, like this	tērā, tēhṛā, like that	kērā, kēhṛā, like what ?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many

ADVERBS.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives :—

(Time.)

(Place.)

iēbbā, now  
tēbbē, tēbrē, then  
kēbrē, kōddō, when ?

indī, indhī, here  
pār, there, on the other side  
kōndī, kauṣī, where ?



## (Time.)

jēbrē, jōddō, when  
 āz, to-day  
 shūi, to-morrow  
 pōrghī, day after to-morrow  
 tsanthē, day after that  
 hīdz, yesterday  
 pharz, day before yesterday  
 tsanthē, day before that  
 kōdhī, sometimes, ever  
 kōdhī na, never  
 kōdhū kōdhū, sometimes

## (Place.)

jauī, where  
 indhī tānī, up to here  
 indhā kā, from here  
 ūjhē, up  
 ūndhē, down  
 jēhā, in front  
 patshēā, behind  
 whitar, inside  
 bāgē, outside

Others are *kīlē*, why? *hau*, yes, *nīh*, no, *chēkē*, quickly, *rāmre kōri*, well, &c.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, on that side	māē sōnglā, with me
wār, on this side	iūri tānī, for him
mōnjē, within	tēri tānī, about thee (or for thee)
tānī, tānī, up to	māī jēhau, like me
paraundē, upon	iāri tānī, towards them
thāī, below	
mā dēpē, beside me	

## VERBS.

*Auxiliary.*

Pres. I am, &c.	āsā	āsā	āsā	āsā	āsā	āsā
Pres. Neg.	nīh ādō	f. nīh ādī	Pl. nīh ādē			
Past. I was, &c.	thī	thī	thī	thī	thī	thī

*Intransitive Verbs.**pōrnau fall.*

Pres. Cond.	pōr	-ū	-ē	-ē	-ū	-ā	-au
Fut.	pōrul	-au	-au	-au	-ē	-ē	-ē
Imperat.	pōr	pōrā					
Pres. Ind.	pōrdau	f. pōrdī	Pl. pōrdē				
Past. Cond.	the same						

Impf.	pōrdau thi, &c.
Past Ind.	pōrū and pōrau f. pōrī Pl. pōrī
Pres. Perf.	pōrū āsā
Plupf.	pōrū thi
Participle	pōrīkōrī, having fallen, pōrīwāḷā, faller, about to fall

Some verbs show slight irregularities.

**hōṇau**, be, become.

Fut.	hōlau
Pres. Ind.	hundā
Past Ind.	hōū Pl. hōi

**ihṇō**, come.

Pres. Cond.	ihṇ
Fut.	ihṇlau or ihlau (or iḥlau, ilau) ihlau ihlau ihṇlē or ihlē ihlē ihlē
Imperat.	ich ichā
Pres. Ind.	} ihndau
Past Cond.	
Past Ind.	āō
Participle	ihṇwāḷā, comer, about to come

**nāṇā**, go.

Fut.	nāḥlau, &c.
Imperat.	nāā or nāsh, Pl. nāā
Pres. Ind., &c.	nāndau
Past Ind.	nāṭhan

**jāṇā**, go.

Fut.	jaḥlau jāllau, &c.
Pres. Ind.	jāndau
Past Ind.	gan, f. gauī Pl. gauē

**rauhṇā**, remain.

Fut.	rahḥlau rauhlu, &c.
Pres. Ind.	rauhndau
Past Ind.	rauhū

**bēshṇā**, sit.

Past Ind.	bēṭhan
-----------	--------

*Transitive Verbs.*

**tsikṇā**, beat, like pōṇau.

Past Ind.	Agent case of subject with <i>tsikan</i> which agrees with object.
-----------	--

Some of the following common verbs are slightly irregular:—

**khāṇā cat.**

Pres Ind. khāndau

Past Ind. khāū

**diqā, give.**

Fut. dāūlau

Pres. Ind. dindau

Past Ind. dinnau

**launā, take.**

Fut. laūlau

Pres. Ind. lauindau

Past lauū

**bōlṇā, speak.**

Past Ind. bōllū

**körnā do.**

Past Ind. kōrū

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, *mērē nēhē kōrdau*, I cannot do.

To express being in the act of doing a thing *lāgō* (from *lagṇā*, stick) is used. *iō lāgō rōṭi khāndō*, he is eating bread; *hā thī rōṭi khāndō lāgō hundō*, I was eating bread.

The vowel of *san*, he, she, it, is sometimes omitted after a verb, as, *tēū bē na dēs*, do not give it to him, where *s* represents *it*. This reminds us of the *sū*, and *s* which are so common as 3rd Sing. suffixes in Labndā and in Panjābī West and North of Lahore. Cf. also Inner Sirājī *mā lērū na nē sē*, do not take it from me.

The word *bhī*, meaning 'again,' 'after that,' Hindī, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sāsis.

The infinitive ends in *-ṇā*, *-ṇō* or *-ṇau*. In other words also we find the vowels *ā*, *ō*, *au* interchangeable.

In the Negative Auxiliary *ādō*, *ādī*, *ādē* the *ā* is pronounced very long. This word differs from most Negative Auxiliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of *iō*, this, should be noted. They are found also in the Simla States dialects.

bāb, father.

īj, mother.

bhāi, brother.

dāi, elder sister.

bhīn, younger sister.

shōr<sup>u</sup>, son.

shōr<sup>i</sup>, daughter.

mard, husband.

bēṭrī, woman.

mard, man.

bēṭrī, woman.

shōr<sup>u</sup>, boy.

shōr<sup>i</sup>, girl.

phuāl, shepherd.

tsōr, thief.

ghōrā, horse.

ghōṛī, mare.	pāṇī, water.
būld, ox.	kaṇk, giḷḷū, wheat.
gā, cow.	tshallī, maize.
mihāsi, buffalo.	butṭā, trec.
bākr-ā, he-goat.	grā, village.
-ī, she-goat.	bazār, city.
bhēd, sheep.	būṇ, jungle.
kutt-au, dog.	mācchī, fish.
-ī, bitch.	bāt, way.
ghāī, bear.	phōl, fruit.
barēāg, leopard.	māss, meat.
gādhā, ass.	duddh, milk.
sūr, pig.	ḍānnā, egg.
kukk-ar, cock.	ghī, ghīū, ghi.
-rī, hen.	tōl, oil.
barēāl-au, cat (male).	tshāī, buttermilk.
-ī, „ (female).	dihārō, day.
ūt, camel.	rāc, night.
hāthī, elephant.	dihārō, sūraj, sun.
hāth, hand.	dzōth, tsānaṇī, moon.
pair, foot.	tārā, star.
nāk, nose.	bāgur, wind.
ācchī, eye.	pāṇī, rain.
mūh, face.	dhūppā, sunshine.
dānd, tooth.	bhārā, load.
kaṇēt, ear. (lobe of ear ?)	bēdzā, seed.
shrēāl, hair.	lōhā, iron.
muṇḍ, head.	shōbhlā, rāmṛā, good, beau- tiful.
dzibh, tongue.	būrā, bad.
pēt, stomach.	bōṛau, big.
pīth, back.	hōtshau, little.
sarīr, dēhī, dziū, body.	sust, nist, lazy.
katāb, book.	satāz, wise.
kalam, pen.	māṛau, foolish, ugly.
māndzau, bed.	tshēkā, swift.
ghar, house.	ticchā, sharp.
daryā, river.	uchṭā, lofty.
gāhḍ, nauē, stream.	shēlā, cold.
sarāj, hill.	niātā, nigghā, tātā, hot.
nīha, plain.	mṭṭhā, sweet.
khēc, field.	shittau, white, clean.
rōṭṭī, bread.	

thōṛā, little.  
 bauhū, much.  
 ciṭṭhā, black.  
 bhēṭṭā, be obtained.  
 ilṇō, come.  
 nāṇā, go.  
 bēshṇā, sit.  
 laṇṇā, take.  
 diṇā, give.  
 pōṛnan, fall.

khāṇā, eat.  
 jhuṭṇā, drink.  
 galāṇā, speak, say.  
 bōlṇā, speak, say.  
 kōrnā, do.  
 rauhṇā, remain.  
 tsikṇā, beat.  
 dzāṇṇā, know.  
 āṇṇā, bring.  
 nīṇā, take, take away.

## NUMERALS.

*Cardinal.*

1—ēk.  
 2—dūi.  
 3—cēṇ.  
 4—tsār.  
 5—pāndz.  
 6—tshau.  
 7—sāt.  
 8—āṭh.  
 9—nan.  
 10—dōss.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—tsauṇḍā.  
 15—pōndrā.  
 16—sōlā.  
 17—satārā.  
 18—ṭhārā.  
 19—ṇih.  
 20—bih.  
 27—satāi.  
 29—nōtri.  
 30—tri.  
 37—satōtti.

39—aptnāli.  
 40—tsāli.  
 47—sāttāli.  
 49—apūnjā.  
 50—padzā.  
 57—satāūnjā.  
 59—apāṭ.  
 60—shāṭh.  
 67—satēāṭ.  
 69—uphattar.  
 70—sōttar.  
 77—satēttar.  
 79—apēāshi.  
 80—ōshshi.  
 87—satēāshi.  
 89—nanūē.  
 90—nōbbē.  
 97—satēānū.  
 99—naukrā.  
 100—shaukrā, shan.  
 200—dūi shau.  
 1,000—hadzār.  
 100,000—lakh.

*Ordinal.*

1st, paihlō.  
 2nd, dūjjō.  
 3rd, cīyō.  
 4th, tsanthō.

5th, pandzau.  
 6th, tshōṭhuā.  
 7th, sōtūā.

## SENTENCES.

1. Tērā naū kē? What is thy name?
2. Ēū ghōṛē rī kētrī unmar hōi? How much is the age of this horse?
3. Īndhā kē Kashmīr tāñi kētrā dūr? From here how far is Kashmīr?
4. Thārē bābā rē ghōṛē kētrē shōhrū? In your father's house how many boys are there?
5. Hē āz bauhū dūrā kē hañḍi āc. I to-day from very far have walking come?
6. Mērē cācē rē shōhrū rā biāh iūri bēṭi sōnglā. My uncle's son's marriage is with his daughter.
7. Ghōṛē shittē ghōṛē rī zīn. In the house is the white horse's saddle.
8. Iūri piṭṭhī paraundē (uppur) zīn kōshā. On his back bind the saddle.
9. Maī iūrō bēṭā bauhū tsikū. I beat his son much.
10. Sō sarājā rē dzātā uppur bhērā tsaraundō. He on the hill's top is grazing sheep.
11. Sō iū būṭē thāī ghōṛē paraundē bēṭhā hundō. He under this tree on a horse is seated.
12. Tēūrō bhāi appi bhīṇā kē baurau. His brother is bigger than his sister.
13. Ēūiā mūl dhāi rapauī. Its price is two and a half rupees.
14. Mērō bāb iū hōtshē ghōṛē rauhndā. My father lives in this little house.
15. Ēū bē ēā rapanī dē. Give these rupees to him.
16. Ēū lērā ēā rapanī lauī lau. From him take these rupees.
17. Ēū rāmpē kōri tsiki lau rāshī kōri bōndhī lau. Beat him well and bind him with ropes.
18. Kōā kē pāñi kāphā. Draw water from the well.
19. Mē kē jehē tsālā. Walk in front of me.
20. Kāsrā shōhrū tūmā patshē āc? Whose son is coming behind you?
21. Ēō cij kāsā lērā mūllē āñi? From whom did you buy this thing?
22. Grē rē dukāndārā lērā. From the shopkeeper of the village.

## SAINJĪ.

The grammar of Sainji bears a considerable resemblance to that of Inner Sirāji ; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

## NOUNS.

*Masculine.*

## Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ēr	as Sing.
D.A.	-āb	"
Ab.	-ē āgā	"
Ag.	-ē	"

## Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	"
D.A.	-āb	"
Ag.	-ē	"

*Feminine.*

## Nouns in -ī.

N.	bēṭī, daughter	as Sing.
G.	bēṭī-r	"
D.A.	-b	"
Ag.	-ē	"

## Nouns in Consonant.

N.	bhīṇ	...
G.	bhīṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēō, this
N.	haū	tū	sō	ēō
G.	mōrā	tērā	tōūrā, f. tēssā rā	ēū rā f. ēssā rā
D.A.	maū bhē	tābhē	tōūb tēssāb	ēūb ēssāb
Ab.	maū āgā	tā āgā	tēū āgā tēssā āgā	ēū āgā ēssā āgā
Ag.	mōē	taūē	tēōē tēssē	ēūē ēssē

## PRONOUNS.

*Plural.*

N.	āssē	tūssē	tēā	ēā
G.	māhārā	thārā	iēārā	ēārā
D.A.	āssāb, āsāb	tūāb	tēāb	ēāb
Ab.	āssā (āsā)	tūā āgrā	tēā āgā	ēā āgrā
	ūgā			
Ag.	āhē	tūssē	tēāē	iāē

ADVERBS.

(Time.)	(Place.)
ābrā, now	ākkhā, here,
tābrā, then	tākkhā, there
kābrā, when ?	kaū, where ?
jābrā, when	jaū, where
ādz, to-day	ākkhā kahā or kauhaū, from here

*kidzu*, why? *mhit̄ar*, inside; *baṛā*, very much, agrees with its noun or pronoun. It is to be distinguished from *badḍā*, big, which is not used as an adverb.

PREPOSITIONS.

āgā, from	sāṅghā, with
tang, up to	jēhā, in front of
uprē, upon	pitthā, behind

VERBS.

*Auxiliary.*

Pres.	sā	sā	sā	sā	sā	sā
Neg.	āthi with a particle of negation.					
Past.	tī	tī	tī	tī	tī	tī

### Intransitive Verbs.

lōtnā, fall.

Pres. Cond.	lōṭ	-ū	-ē	-ō	-ū	-ē	-ō
Fut.	lōṭ	-ūr	-ar	-ār	-ūr	-ar	-ār
Pres. Ind.	} lōṭdā						
or Past Cond.							
Impf.	lōṭdā	ti					



## Intransitive Verbs—continued.

## lōṭṇā, fall.

Past Ind.	lōṭā	f. lōṭi	Pl. lōṭē	f. lōṭi
Plupf.	lōṭā tī			
Participle	lōṭi kari, having fallen			

## iēdzṇā, come.

Fut.	ēdz	-ūr	-ar	-ār	-ur	-ar	ār
Imperat.	idz	idzā					
Past Cond.	idzdā						
&c.							

Past Ind.	āwā
-----------	-----

## nāṇā, go.

Fut.	nāṣh	-ū	-ū	-ū	-i	-i	i
Past. Ind.	nāṭbā						

## tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-i	-i	-i
------	------	----	----	----	----	----	----

## Transitive Verbs.

## tsikṇā, beat, in general like lōṭṇā.

Past Ind.	Agent case of subject with tsikū						
Plupf.	"	"	"	"	"	tsikū tī	

## dēṇā, give.

Fut.	dēṭb
Past Ind.	dīnā

## nīṇā, take.

Fut.	nīṭb
Past	nīū

The future is a very interesting tense in Sainji. There appear to be two complete forms -ūr -ar -ār -ūr -ar -ār and -ū -ū -ū -i -i -i. Whether the *r* in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending -b for the 1st Sing. Fut. as in *dēṭb*, I will give, *nīṭb*, I will take, *tsikūb*, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, *tsikūb* being equivalent to *tsikū eab*, I will strike him, or *tsikū tabhā*, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍi State which is near Manglaur suggests that this *b* is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *go*,

either *nāhā bē*, *nāhū bē*, *nāhū bē*, *nāhū bē*, *nāhī bē*, *nāhī bē*, or *nāhū*, *nāhū*, *nāhū*, *nāhūmē*, *nāhū*, *nāhū* (*nāhū*?) Like Inner Sirāji Sainji has a feminine form for the 3rd per. pronoun and for *ēō*, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirāji. In the other words of the list Sainji does not differ from Inner Sirāji.

bābā, father.	graū, village.
bhāi, elder brother.	gāhr, būn, jungle.
bhāū, younger brother.	ghikhā, meat.
tshōr-ū, son.	tshāh, buttermilk.
-ī daughter.	dihārā, sun.
jōe, jō, dzōē, wife.	dzōtth, moon.
bauild, ox.	bagur, wind.
mhēshī, buffalo.	shōbhlā, beautiful.
bhēr, sheep.	rāmprā, good.
kūttā, dog.	baqdā, big.
kukkar, cock.	halkā, hōtshā, small.
barēālā, cat.	dālji, lazy.
paīr, foot.	sutuāz, wise.
ākkh, eye.	nikāmmā, ignorant.
tsōrā, hair.	ṭāṇḍā, swift.
mūṇḍ, head.	ujjē, uhlā, high.
kāyā, body.	mārā, ugly.
dzōt, hill, pass.	nighā, hot.
saūā, plain.	mūhrā, sweet.
chēt, field.	bōhū, much.
rōṭi, bread.	lōṭṇā, fall.
giḥū (not karḥ), wheat.	iēdzṇā, come.
tshōllī, maize.	jhūṭṇā, drunk.

#### NUMERALS.

##### Cardinal.

1—iēk.	7—satt.
2—dūi.	8—atṭh.
3—cīṇ.	9—nūū.
4—tsār.	10—dass.
5—panz.	11—giārā.
6—tshau.	12—bārū.

## NUMERALS—continued.

## Cardinal.

13—tērā.

14—tsauūdā.

15—pōndrā.

16—sōlā.

17—satārā.

18—ṭhārā.

19—ṇih.

20—bih.

## SENTENCES.

1. Tērā nā kēs ? What is thy name ?
2. Ēō ghōrēr kētrī ambar ? How much is this horse's age ?
3. Ēkkhā kahā Kashmirā tang kētrā dūr hōlā ? From here to Kashmir how far will it be ?
4. Tērē bābūr gharē kētrē laṛkē ? In thy father's house how many sons are there ?
5. Haū ādz baṛē dūrā zōnghē haṇḍi āwā. I to-day from very far on legs walking came.
6. Mērē tsātsēr bēṭā ēūr bēūhṇi sānghē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōrēr zīn. In the house is the white horse's saddle.
8. Ēūr piṭṭhi ūprē zīn bōnnhā. Upon its back bind the saddle.
9. Mōē ēūr bēṭā baṛā tsikū. I beat his son much.
10. Dzōtār tsōrē ūprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ēō buṭṭē hēṭhē sō bēṭhā ghōrē ūprē. Under that tree he is seated on a horse.
12. Ēūr bhāi aṇṇi bauṇṇi kē baḍḍā. His brother is bigger than his sister.
13. Ēūr mūl ḍhāē rupayyā. Its price is two and a half rupees.
14. Mērē bābū sō hōtshē gharē raūhs. My father lives in that small house.
15. Ēūb rupayyā dēā. Give him rupees.
16. Ēā rupayyā sū āgā mōṅgā. Those rupees ask from him.
17. Ēū rāmṛē kōri tsikā rāshīē bi bōnnhā. Beat him well and bind him with ropes.
18. Kūē kauhaū paṇṇi kāḍḍhā. From the well draw water.
19. Maū jshī tsal. Walk before me.
20. Kāsrā laṛkā tā pitshē āwā ? Whose boy is coming behind you ?
21. Kāsū āgā tāē mūl mōṅgū ? From whom hast thou bought ?
22. Graūr dukaunadārā āgā. From the shopkeeper of the village.

# KULUI. [Kului].

## Nouns.

### Masculine.

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	Ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bē	„
L.	-ē mōnjhē, mānjē	„
Ab.	-ē na	„
Ag.	-ē	„

#### Nouns in Consonant.

N.	ghōr, house	as Sing.
G.D.A.L.Ab.	ghōr -ē rā or -ā rā, &c.	„
Ag.	-ē	„

### Feminine.

#### Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	„
Ag.	-īē	„

#### Nouns in Consonant.

N.	bēhṇ, sister	bēhṇ-ī
G.D.A.L.Ab.	bēhṇ-ī rā, &c.	-ī rā, &c.
Ag.	-īē	-īē

## PRONOUNS.

### *Singular.*

	1st	2nd	3rd	ēh, this
N.	haū	tū	sou	ēh
G.	mērā	tērā	tēi rā (f. tēssā rā)	ēi rā (f. ēssā rā)
D.A.	mūbē, mēmē	taubē	„ bē	„ bē ( „ bē)
Ab.	mōn	taun, tauna	„ na	„ na ( „ na)
Ag.	maī	taī	tēiē	tēssē ēiē ēssē

## Plural.

N.	āssē	tussē	tē	ēh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	„ bē	tussa bē	„ bē	„ bē
Ab.	āssān, āssā	tussān, tussā	„ na	„ na
	na	na		
Ag.	āssē	tūssē, tussē	tinhē	inhē

For *bē* in the Dative and Accusative *wē* is also used.

*kuṇ*, who? G. *kōs rā* Ab. *kōsan* Ag. *kūṇiē*.

Others are *kī*, what? *kich*, something, anything.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *ā*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *shōbhā*, good, beautiful, &c., *ēi na shōbhā*, more beautiful than this; *sēbbhi na shōbhā*, more beautiful than all, most beautiful.

## Demonstrative.

*aṇḍā*, like this  
*ētrā*, so much or  
 many.

## Correlative.

*taṇḍā*, like that  
*tētrā*, so much or  
 many.

## Interrogative.

*kaṇḍā*, like what?  
*kētrā*, how much or  
 many?

## ADVERBS.

Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:—

## (Time.)

*aibbē*, *ēbbē*, now,  
*tēbbē*, then  
*kēbbē*, when?  
*auj*, to-day  
*shūi*, to-morrow  
*pōrshī*, day-after-to-morrow  
*tsōūthē*, day after that  
*hīdz*, yesterday  
*pharīdz*, *pharaz*, day before  
 yesterday.

## (Place.)

*ōkkhē*, here  
*tōkkhē*, there  
*kōkkhē*, where?  
*ōkkhē tāī*, up to here  
*ōkkhan*, from here  
*ujjhē*, *jhāū*, *bhēti*, up  
*bhiāū*, *bun*, *bēūrē*, down  
*nēr*, near  
*dūr*, far  
*āggē*, in front

(Time.)

tsōūthē, day before that  
 kadhi, sometimes, ever  
 kadhi na, never

Others are *kībē*, why? *hō*, yes. *tshēkā*, *tshēkē*, quickly.

(Place.)

picchē, behind  
 handar, inside  
 bāhar, outside

## PREPOSITIONS.

The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrē, on the other side  
 wārē, on this side  
 mōnjhē, bhittērē, within  
 tāī, up to  
 pāndēh, upon  
 hēṭhē, below  
 mū āggē, beside me  
 mū saughē, with me

tēirī tāī, for his sake, for  
 him  
 rēri tāī, about thee (for thee,  
 &c.)  
 mērē sāhī, like me  
 tīnhā ri dhīrē, towards them  
 tēirē ōrīē pōrīē, round about  
 it

## VERBS.

## Auxiliary.

Pres. I am, &c.	sā	sā	sā	sā	sā	sā (fem. sī)
or	sā (f. sū)	sā	sā	sī	sī	sī
or	hē (f. hē)	hē	hē	hē	hā	hā

Pres. Negative āthī indecl. nēh āthī, am not, is not, &c.

Past I was, &c.	thā (f. thī)	thā	thā	thē (f. thī)	thē	thē
or	tī	tī	tī	tī	tī	tī

## Intransitive Verbs.

**dzhaupnu, or jhaupnu, fall.**

Fut.	dzhaup -aū or -nu	-lā	-lā	-aū or -nu	-lē	-lē
Imperat.	dzhaup	dzhaupā				
Pres. Ind.	dzhaupā	sā.	dzhaupā is not inflected, sā is sometimes uninflected and sometimes changed to sī as above.			
Impf.	dzhaupā	tī or thā.	thā inflected as above.			

For these two tenses dzhaupdā (f. -ī pl -ē) sā and dzhaupdā thā are sometimes found. The Neg. of dzhaupā sā is nēh dzhaupdā āthī.

Past Cond.	dzhaupdā
Past Ind.	dzhaupū <i>f.</i> dzhaupī <i>pl.</i> dzhaupē
Pres. Perf.	dzhaupū sā
Plupf.	dzhaupū tī or thā
Participle	dzhaupīkē, having fallen ; dzhaupū hundā. in the state of having fallen.

Some verbs show slight irregularities.

hōpū, be, become.

Fut.	hōnu, &c.
Pres. Ind.	hōā sā
Past Cond.	hundā
Past Ind.	hūā

ēpā, come.

Fut.	ēnu ǎllā, &c.
Imperat.	ē ējā
Pres. Ind.	ēzā sā
Past Cond.	ēndā
Past Ind.	āū <i>f.</i> āī <i>Pl.</i> āē
Participle	āīkē, having come

nōshpā go.

Past Ind.	nōtthā
-----------	--------

jāpā, go.

Past Ind.	gōā
Participle	jāīkē, having gone

bēshpā, sit.

Past Ind.	bētthā
-----------	--------

*Transitive Verbs.*

mārnā, beat, strike, for the most part like dzhaupnu.

Past Ind.	mārū with agent case of subject, mārū, agreeing with object.
Pres Perf.	mārū sā with agent case of subject, mārū sā agreeing with object.
Plupf.	mārū tī (thā) with agent case of subject, mārū tī (thā) agreeing with object.

Some of the following common verbs are slightly irregular :—

khāpā, eat.

Fut.	khānuu
Past Cond.	khāndā
Pres Ind.	khāā sā
Past Ind.	khāū

piṇā, drink.

Fut.	pīnuu
Past Cond.	pīndā
Pres Ind.	pīā sā
Past Ind.	pīū

dēṇā, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dhīnā

lēṇā, take.

Fut.	lēnuu
Pres. Ind.	lēā sā
Past Ind.	lēū

kēṛnu, do, make.

Fut.	kēṛnu
Pres. Ind.	kēṛā sa
Past	kēṛū

jāṇṇā, know.

Past	jāṇū
------	------

āṇā, bring.

Fut.	ānnu
Pres. Ind.	āṇā sā
Past Ind.	āṇū

nēṇā, take, take away.

Fut.	nēnnu
Pres. Ind.	nēā sā
Past Ind.	nēū

The Infinitive may end in either *ā* or *ā*.

For the Imperat. Sing. a polite form in *-ēit* is often used, *marēit*, be pleased to strike; *dharēit*, be pleased to fall. This corresponds to Panjābī *ḍiggā*, Urdu *giriḡ*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the *ā* omitted; thus, *barē tshekē hōṇḍās*, he or she walks very quickly.

A passive participle is used to express ability:—*mērē bālē nēh pōrhīdā*, I cannot read. Panjābī, *mērē kōḷō nēh pārhīdā*.

"Where were you?" or "Where wert thou?" is capable of being expressed in several ways, *tussē kōkkhē* (or *kau*) *tīē* or *tīrē*, where were you? *tū kōkkhē* (or *kan*) *tīē* or *tīrē*, where wert thou? *kōkkhē tīnē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in



addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *rē*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *-nē* in *tīnē* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjābī *jē*. *rē* may be the same as Hindi *rē*; cf. also the *r* in the Sainji Future tense.

Of the two verbs meaning *go*, *jāṇā* is used in composition with other verbs. *Nōṣhā* is used alone for 'going,' though it also enters into composition.

---

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāb, bābū, father.	gaddhā, göddhā, ass.
ammā, yā, mother.	kukk-aṛ, cock.
bhāi, brother.	-ṛi, hen.
dāi, elder sister.	brāl-ā, cat (male).
bēhṛ, bhāū, younger sister.	-i, „ (female).
bēṭā, son.	ūṭ, camel.
bēṭi, daughter.	cīṛū, bird.
khasm, husband.	hāthi, elephant.
lāhṛi, dzōi, jō, wife.	hōth, hāth, hand.
mard, man.	dzōṅgā, foot.
bēṭṛi, woman.	nāk, nose.
shōhr-ū, boy.	ōchī, eye.
-i, girl.	mūb, face.
puhāl, phuāl, shepherd.	dōnd, tooth.
guālā, cowherd.	kōnn, ear.
tsōr, thief.	shīr, hair.
ghōr-ā, gōhr-ā, horse.	muṇḍ, head.
-i, -i, mare.	dzibbh, tongue.
bōld, bauld, ox.	pēt, stomach.
gāi, cow.	piṭṭh, back.
maīshī, mhaīshī, buffalo.	jēū, body.
bōkr-ā, goat (he).	kāgad, book.
-i, „ (she).	kalam, pen.
bhēḍ, sheep	māndzā, bed.
kūtt-ā, kutt-ā, dog.	ghōr, house.
-i, -i, bitch.	nauī, river.
gāhī, ghāi, rich, bear.	nāl, stream.
barāg, leopard.	ḍāg, ḍhōg, hill.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—continued.

pōddhrā, plain.	mārā, ngly.
chēt, field.	ṭhōṇḍā, cold.
rōṭṭi, bread.	tōttā, hot.
pāṇi, water.	miṭṭhā, sweet.
kōṇak, wheat.	shētā, white.
chōlli, maize.	cīṭṭhā, cīṭṭhā, black.
buṭṭā, tree.	thōrū, little.
grā, village.	bōhū, much.
shaihr, city.	hōṇā, be, become.
bōṇ, jungle.	ēṇā, come.
mōcchī, fish.	jāṇā, dzāṇā, go.
bōtt, way.	nōshṇā, go, run.
phōl, fruit.	bēshṇā, sit.
shikhā, meat.	lēṇā, take.
duddh, milk.	ḍēṇā, give.
ḍānnā, ḍannā, egg.	dzhaṇṇā, jhaṇṇā, fall.
ghī, ghī.	uṭṭhṇā, rise.
tēl, oil.	kharā hōṇā, stand.
chāh, buttermilk.	hērnā, see.
dhiār, day.	khāṇā, eat.
rāt, rāc, night.	pīṇā, drink.
dhiārā, sun.	galāṇā, bōlṇā speak, say.
dzōth, dzuth, moon.	saṇṇā, sleep.
tārā, star.	kērnā, do.
biānnā, wind.	rauhṇā, stay, remain.
gāsh, rain.	mārnā, beat.
dhuppā, sunshine.	pachēṇṇā, recognise.
bhrōṭū, load.	pujṇā, arrive.
bōjā, seed.	nōshī jāṇā, run away.
lōhā, iron.	baṇṇā, make.
rūmṇo, shōbhla, kharā. good	shadṇā, call.
būrā, bad.	ḍhuṇṇā, mēlṇā, meet, be ob-
bōḍḍā, big.	tained.
hōtshā, hōcchā. small.	sikkhṇā, dzāṇṇā, learn.
ālsī, lazy.	pōṇṇā, read.
gaṇḍū, wise.	likhṇā, write.
nikamṇā, ālsī, foolish.	marnā, die.
tshēka, takra, swift.	shūṇṇā, hear.
ticchā, sharp.	phiri ēṇā, return.
uthrā, high.	baṇṇā, flow.
shōbhla, beautiful, clean.	lōrnā, fight.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued*.

jittṇā, win.	piāṇā, give to drink.
hārnā, be defeated.	shīṇṇā, cause to hear.
shētṇā, throw, sow.	tsōrnā, graze.
bōld jundṇē, plough.	tsārna, cause to graze.
khiāṇā, give to eat.	lummā paṇṇā, lie down.

## NUMERALS.

*Cardinal.*

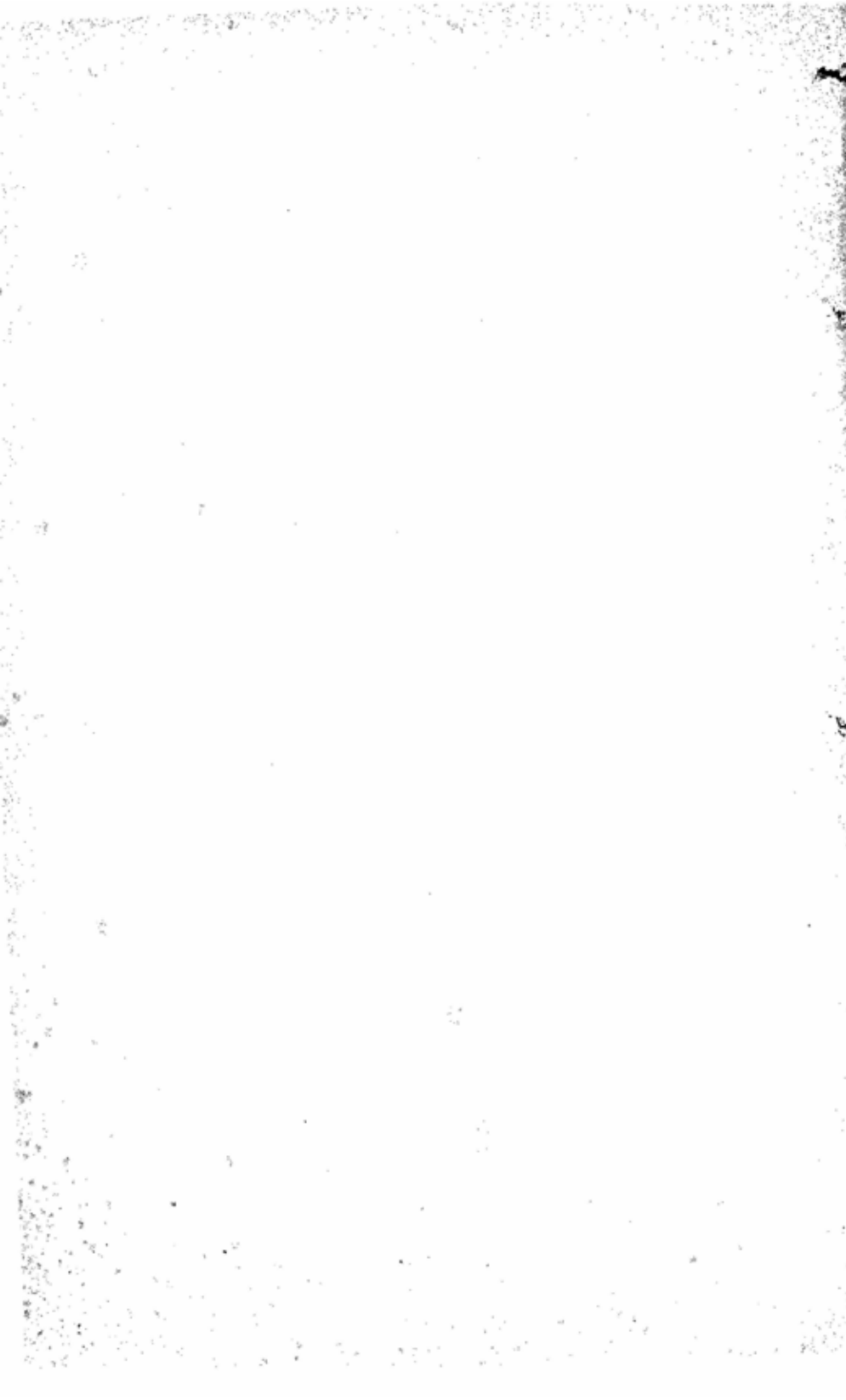
1—āk.	12—bārā.
2—dūi.	13—tēhrā.
3—cin.	14—cōūdā.
4—tsār.	15—pandrā.
5—pōnj.	16—sōlā.
6—chau.	17—satārā.
7—satt.	18—ṭhārā.
8—ōṭṭh.	19—ṇīh.
9—nōū.	20—bih.
10—dōsh.	100—shauū.
11—giārā.	

Enumeration is by twenties up to a hundred.

## SENTENCES.

1. Tērā nā ki rē? What is thy name?
2. Ēi ghōrē ri kētrī umbar sā? How much is the age of this horse?
3. Ōkha na Kashmīr kētnī dūr hē? From here how far is Kashmīr?
4. Tūsre habbē rē ghōrē kētrē bēṭē hē? In your father's house how many sons are there?
5. Haū auj dūrā na hōṇḍi āō. I have come walking to-day from very far.
6. Mērē tsātsē (cācē) rē bēṭē tētrī bēhṇī saṅgē biāh kērū. My uncle's son made a marriage with his daughter.
7. Ghōrā na shēṭṭē ghōrē ri kāṭhī hē. In the house is the white horse's saddle.
8. Tēi ri piṭṭhī pāndēh kāṭhī kōshā. Bind the saddle on his back.
9. Maī tēirē bēṭē bē bōhū mārū. I beat his son much.

10. San baṛē dhaugā nā gōrū bhēṛ cārā sā. He on the big hill is grazing cows and sheep.
11. San butṭē hēṭh ghōṛē pāndēh bēṭṭhā hundā hē (sā). He under that tree was seated on a horse.
12. Tēirā bhāi apṇi baiṇi na bōḍḍā hē (sā). His brother is bigger than his sister.
13. Tēirā mūl dhāi rupayyē sā. Its price is two and a half rupees.
14. Mērā bāpū hōcchē ghōṛā na rauhās. My father lives in a little house.
15. Ēi bē ēh rupayyā dēi dēā. Give this rupee to him.
16. Tēina rupayyā mōṇṇi āṇā. Ask and bring rupees from him.
17. Tēibē rāṇṇē mārīkē rōṣhīē bōnnhā. Having beaten him well bind him with ropes.
18. Bāi na pāṇi kōṇhā. Draw water from the spring.
19. Mērē āggē tsōl. Walk before me.
20. Taun pīchē kōsrā shōhrū ēudā sā? Whose boy is walking behind thee?
21. Taī kōsan mullē lēū? From whom didst thou buy it?
22. Grāuṅ rē ēksi dukāndāra na lēū. I took (bought) it from a shopkeeper of the village.



# THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

## INTRODUCTION.

Maṇḍī and Sukēt are two important states lying between Simla and Kāngrā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāngrā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍī dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍāli may be taken to be Jhaṭṭgri half-way between Sultānpūr and Pālampūr. Chōṭā Baṅghāli, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṅghāl which lies in the extreme northern portion of Maṇḍī State. In the south-east portion of the State called Maṇḍī Sirāj the dialect spoken is still Maṇḍāli, but it shows resemblances to Inner Siraji, the dialect of the northern half of the Sirāj Tahsil of Kulū.

In Maṇḍāli the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjabi, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in —*gg* or declinable in —*ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karān*. Another

resemblance to Kashmiri is in the confusion between *s* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ēthī* with *iēthī* (*yēthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects passim.

Maṇḍāli has a Stative Participle in—*irā*, thus *pairā*, in the state of having fallen, *pītirā*, in the state of having been drunk. The peculiarity of the verb *bāhṇā*, beat, has been alluded to under the Verb in Maṇḍāli and Chōṭā Banghālī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukṣt there are said to be three dialects—Pahār, Dhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍāli, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in —*iā*. *thē* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍāli.

In Verbs we find that the Dhar dialect resembles Panjābī in its Pres. Part. in—*dā*, and in its Past Part. in—*ā*. The Bahal dialect has its Pres. Indic. like Maṇḍāli, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hē thē*, they were beating. The Sukṣtī dialects make their future in *gh* and possibly *g* or *yg*, and have the Stative Participle in—*irā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍāli.

The system of transliteration is that of the Asiatic Society of Bengal. *i* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.

# MANDEĀLĪ. [Maṇḍēāli]

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	"
L.	-ē manjhā	"
Ab.	-ē gē, thē	"
Ag.	-ē	"
V.	-ēā	-ēō

#### Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	"
V.	-ā	-ō

#### Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"
V.	-īā	-īō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī. *bāb*, father, is declined like *ghar*, except that the second *b* is doubled before any additions.

### Feminine.

#### Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	"
Ag.	-īē	"
V.	-īē	īō



## Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā &c.	as Sing.
Ag.	-ṇīē	"
V.	-ṇī	-ṇīō

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēh, this.
N.	haū	tī	sē	ēh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tūjō	" &c.	" &c.
L.	mē bhittar, manjhā	tuddh &c.	"	"
Ab.	māthē	tutthē	"	"
Ag.	maī	taī	tinē	inē

N.	āssē	tussē	sēō	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	" &c.	" &c.	" &c.
L.	" &c.	"	"	"
Ab.	"	"	"	"
Ag.	āssē	tussē	tinhē	inhē

*Singular.**Plural.*

N.	kuṇ, who,	jō, who,	kuṇ	jēō
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnē	jīnē	kīnhē	jīnhē

kyā, what ? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā* are indec. Those ending in *-ā* have Obl. *-ē*.

Pl. -s, indec. Fem. -ī indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ērphā, like that or this	tērphā, like that or this	kērphā, like what?	jērphā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many?	jitnā, as much or many

---

#### ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ēbbē, hup, now	ēttihī, here
tēbbē, then	tēttihī, there
kēbbē, when?	kēttihī, where?
jēbbē, when	jēttihī, where
āj, to-day	ēttihī tikki, up to here
kāl, to-morrow	iēttihī tē, from here
dōthī, to-morrow morning	ūprā, up
parsi, day after to-morrow	bun, down
cauthē, day after that	nēqē, near
kāl, yesterday	dūr, far
parsi, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī rē kaffhē*, for this reason, *hā*, yes, *sitabī* quickly.

---

#### PREPOSITIONS.

The commonest prepositions have been given in the declension of

**nouns.** Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond  
wār, on this side  
whittar, manjhē, manjh, within  
prallē, upon  
hēṭh, below  
tikā tikki, up to  
māṣ nēḍē, beside me  
māṣ sāngī, with me  
tēsjo, for him

tērē kaṭṭhē, about thee  
māṣ sāhī, āssā sāhī, like me,  
like us.  
tinhā bakkhā, towards them  
tētāge prānt, after that  
idhī rē ṍrē parē, round about  
it  
tūssa barābar, equal to you  
māthē pariṭg, apart from me

### VERBS.

#### Auxiliary.

Pres.	I am &c.	Sing. hā,	f. hī,	Plur. hē,	f. hī.
Past	I was &c.	{ Sing. thā,	f. thī	Plur. thē	f. thī.

#### Intransitive Verbs.

##### paṇā, fall.

Fut	Sing. paūgh -ā	f. -ī	Pl. -ē	f. -ī, also paung indecl.
Imperat.	pau	paūā		
Pres. Indic.	paūṣ indec.	with hā,	f. hī.	Pl. hē, hī
Impf. Indic.	"	"	thā,	thī, thē, thī
Past Cond.	paund-ā	(-ī -ē -ī)		
Past Indic.	pēā	f. pēī		
Pres. Perf.	pēā	hā, &c.		
Plupf.	pēā	thā, &c.		
Participle	paīkē, having fallen, paundē hī, on falling, paīrā, in the state of having fallen, paundē, while falling, paṇēwā/ā, faller or about to fall.			

Some verbs have slight irregularities.

##### hōṇā, be become.

Fut.	hūghā or hūng
Pres. Ind.	hūṣ hā
Past Cond.	hundā
Past Indic.	hūā

##### aṇā, come.

Fut.	āūghā or āung
Pres. Indic.	āūṣ hā

Past Cond.	aundā
Past Indic.	āyā
Participle	āikē, having come, āirā, in the state of having come.

jāṇā, go.

Imperat.	jā jā
Pres. Indic.	jāhā hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	jāikē, having gone; gērā, in the state of having gone.

raiṇā, remain.

Fut.	rahanghā or rahang
Imperat.	raiṇ rahā
Pres. Ind.	rahā hā
Past	rēhā

baiṭhā, sit.

Fut.	baiṭhghā or baiṭhang
Past Cond.	baiṭhdā

#### Transitive Verbs.

mārnā, beat, strike, in general like puṇā.

Fut.	mārgghā or mārang
Pres. Indic.	mārhā hā
Past Cond.	mārdā
Past Ind.	mārēā, with agent case of subject, mārēā agreeing with object.
Pres. Perf.	mārēā hā, with agent case of subject, mārēā hā agreeing with object.
Plupf.	mārēā thā, with agent case of subject, mārēā thā agreeing with object.
Participle	mārīrā, in the state of having been beaten.

The passive is formed by using the past part. mārēā, with the required tense of jāṇā, go, mārēā jāṇā, be beaten. The passive is not very common.

The following are slightly irregular :—

khāṇā, eat.

Fut.	khāghā or khāng
Pres. Indic.	khāhā hā
Past Indic.	khādhā
Participle	khādhīrā, in the state of having been eaten.

piṇā, drink.

Past            pītā  
 Participle    pītīrā, in the state of having been drunk.

dēṇā, give.

Pres. Ind.    dēhṣ hā  
 Past            dittā  
 Participle    dittīrā, in the state of having been given.

laiṇā, take.

Fut.            langhā or lang  
 Pres. Indic.   lahṣ hā

karnā, do.

Past            kitā  
                   lēaṇā, bring, like aṇā, but  
 Past            lēi āyā

lēi jāṇā, take away, like jāṇā.

There is a noticeable peculiarity about the past of *bāhpā*, beat strike. (Fut. *bāhanghā*, *bāhang*). The past is always used in the Fem. I beat him is *maī tēṣṭō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghālī dialect.

## Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haū paiā karā hā* (compounded with *karnā*, do).

I continue falling, *haū paundā rahā* (compounded with *raiṇā*, remain).

I am in the act of falling, *haū paundā lagīrā hā* (compounded with *lagṇā*, stick).

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōrā, horse.

bāb, bāpū, father.

māī, mother.

bhāī, brother.

bōbbō, elder sister.

baiṇ, younger sister.

gābhrū, beṭā, son.

bēṭī, daughter.

biāhū, husband.

lāī, wife.

mardb, man.

janānē, women.

maṭṭhā, boy.

maṭṭhī, girl.

puhāl, shepherd.

cōr, thief.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

ghōrā.	dhārā, hill.
ghōrī, mare.	pādhār, plain.
baḷd, ox.	qōhrī, field.
gāī, cow.	rōṭī, bread.
mhaīs, buffalo.	pāpī, water.
bakr-ā, he-goat.	kaṇak, wheat.
-i, she „	challi, maize.
bhēḍ, sheep.	qāl, tree.
kutt-ā, dog.	grāḍ, village.
-i, bitch.	nagar, city.
ricch, bear.	baṇ, jungle.
barāgh, leopard.	macchi, fish.
gaddhā, ass.	paiṇḍā, way.
sūr, pig.	phaḷ, fruit.
kūkk-ar, cock.	māss, meat.
-rī, hen.	duddh, milk.
bill-ā, cat (male).	battī, ānnī, egg.
-i, „ (female).	ghīū, ghi.
ūṭ, camel.	tēl, oil.
panchī, paṇkhērū, bird.	chāh, buttermilk.
il, kite.	dhiārā, day.
hāthī, elephant.	rāt, night.
hāth, hand	sūrj, sun.
pair, pāḍ, foot.	candarmā, moon.
nāk, nose.	tāra, star.
hākkhī, eye.	bāgar, wind.
mūh, face.	pāpī, barkhā, rain.
dānd, tooth.	dhūppā, sunshine.
kān, ear.	gird, stormy wind.
sarūāl, kēs, hair.	bhārā, load.
mūṇḍ, sir, head.	biū, seed.
jīb, tongue.	lōhā, iron.
pīth, back.	kharā, good.
pēt, stomach.	burā, bad.
sarīr, body.	baḍḍā, big.
pōthī, book.	halkā, little.
kalam, pen.	dalidrī, lazy.
mānjā, bed.	akliwālā, wise.
ghar, house.	bhacēāl, foolish.
daryāḍ, river.	tātā, swift.
khāḍ, stream.	painā, sharp.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

uccā, high.	bujjhā, know.
gōrā, kharā, beautiful.	pujja, arrive.
kubhadra, ugly.	daṇṇā, run.
ṭhaṇḍā, cold.	nhassi jāṇā, run away.
tāttā, hot.	baṇṇā, make.
gudā, miṭṭhā, sweet.	thaiṇā, place.
hacchā, clean.	sāḍṇā, call.
ghaṭ, little.	mīlā, meet.
bahut, much.	sikkhā, learn.
hōṇā, be, become.	paṭhā, read.
aṇṇā, come.	likhā, write.
jāṇā, go.	marnā, die.
baithā, sit.	suṇṇā, hear.
laiṇā, take.	haṭṭā, turn.
dōṇā, give.	haṭi aṇṇā, return.
paṇṇā, fall.	beuṇā, flow.
uṭhā, rise.	laṇṇā, fight.
khaṇṇā, stand.	jittā, win.
dēkhā, see.	hārnā, defeated.
khāṇā, eat.	calaṇṇā, go away.
pīṇā, drink.	bāhā, sow.
bōlā, say.	haḷ bāhā, plough.
saṇṇā, sleep, lie down.	khaṇṇā, cause to eat.
karna, do.	piāṇā, cause to drink.
raiṇā, remain.	suṇṇā, cause to hear.
bāhā, mārṇā, beat.	cugṇā, graze.
pachāṇṇā, recognise.	cārṇā, carāṇā, cause to graze.

## NUMERALS.

*Cardinal.*

1—ek.	10—das.
2—dūi.	11—gyārā.
3—trāē.	12—bārā.
4—cār.	13—tēhrā.
5—pānj.	14—caudā.
6—chau.	15—pandrā.
7—sāt.	16—sōḷā.
8—āṭh.	17—satārā.
9—nau.	18—ṭhārā.

## NUMERALS—continued.

## Cardinal.

19—unni.	67—satāhaṭ.
20—biḥ.	69—apḥattar.
27—satāi.	70—sattar.
29—apatttri.	77—satātṭar.
30—trih.	79—upāsi.
37—satatttri.	80—assi.
39—antuāli.	87—satāsi.
40—cāli.	89—nauūṣ.
47—satāli.	90—nabbṣ.
49—apaunajā.	97—satānūṣ.
50—panjāh.	100—sau.
57—sataunajā.	200—dūi sau.
59—apāhaṭ.	1,000—hajār.
60—satṭh.	100,000—lakkh.

## Ordinal.

1st, paihlā.	paihlī bāri, first time.
2nd, dujjā.	dujji „ second time.
3rd, trijjā.	ēk gūṇā, onefold.
4th, cauthā.	das gūṇā, tenfold.
5th, panjūṣ.	āddhā, half.
6th, chaṭṭhūṣ.	paunṣ dūi, 1½.
7th, satūṣ.	sawā dūi, 2½.
10th, dasūṣ.	ḡhāi, 2½.
50th, panjābūṣ.	ḡṣḡḡh, 1½.

sāḡḡh cār, 4½.

## SENTENCES.

1. Tērā kyā naṣṣ hā ? What is thy name ?
2. Ēh ghōṛā kitni barsā rā hōā ? How old is this horse ?
3. Yēṭṭhi gē Kasmīr kitnā kū dūr hā ? From here how far is Kashmir ?
4. Tērē bābbṣ rē gharā kitnē gābhrū hē ? In thy father's house how many sons are there ?
5. Āj haū barē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.
6. Mērē cācā rā gābhrū tēsri baiḥṇī sāūgē biāhā hūirā. My uncle's son is married to his sister.



7. Gharā sufēdā ghōrē ri jin hī. In the house is the white horse's saddle.

8. Ēsrī piṭṭhī prallē jin kasī dēā. On his back bind the saddle.

9. Māi tēsre gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sirē par gās bakri cārā hā (or carāē karā hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs dālā hēṭh ghōrē prallē baiṭhīrā. He under that tree is seated on the horse.

12. Tēsra bhāi apūi baiṭhī gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḍhāi rupayyā hē. Its price is two and a half rupees

14. Mōrā bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rapayyē dēi dēā. Give him these rupees.

16. Tinhā ḍhabbē tēsti lēi lā. Those pice take from him.

17. Tisjō bauht mārikē rassi kē banuhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇi kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsra gābhrū tuddh picchē aundā lagirā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā rē haṭṭiwālē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

## NORTH MANDEĀLĪ.

Only those points are noted in which North Maṇḍēālī differs from Maṇḍēālī proper.

### NOUNS.

The Ablative is formed with *gē*, from.

*dēd*, sister, is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dēd	dēdd -ā
G.D.A.L.Ab.	dēdd -ā rā, &c.	-ā, &c.
Ag.	-ē	-ē

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tēssā rā	ēsā f. ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maīgē	tuddhgē	...	...
Ag.	...	taī	tinīē, tīnē, f. tēssē	inīē, inē, f. ēssē

#### *Plural.*

N.	...	...	tēē
G.	mhārā	thārā	tinhārā
Ag.	āssē	tussē	tinhē

*kuṇ*, who? Ag. s. *kuṇīē*.

*jō*, who, Ag. s. *jinīē*.

*kōi*, someone, anyone, Ag. *kēī*.

### ADJECTIVES.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēhrā, like this or that	tēhrā	kēhrā	jēhrā
ētrā, so much or many	tētrā	kētrā	jētrā

## ADVERBS.

pörshī, day after to-morrow  
 or day before yesterday.  
 ēthī tāū, up to here  
 ēthī gē, from here

uphrau, up  
 bunhē, down  
 nēr, near  
 bhittar

## PREPOSITIONS.

andhar, bic, within  
 thālā, below  
 tāū, up to

maī nērē, beside me  
 maī kannē, with me

## VERBS.

## Auxiliary.

Pres.	1st Sing. hē,	3rd s. hā or hē
Past	thīā Pl. thīē	f. thī.

## Intransitive Verbs.

## paṇā, fall.

Past	paiēā, f. pai	Pl. paiē
Participle	paiṛā hōā, in the state of having fallen	

## hōṇā, be, become.

Past	hōē
------	-----

## aṇā, come.

Fut.	aūghā
Imper.	ā ā

## jāṇā, go.

Fut.	janghā
Imperat.	jā jā

## rāhṇā, remain.

Fut.	rāhngā
Imper.	rāh rāhā
Past Cond.	rāhndā
Past Ind.	rēhā

## baṭhṇā, baṣhṇā, sit.

Past	baṭṭh
------	-------

## Transitive Verb.

## dīṇa, give.

Fut.	dīghā
Past Cond.	dīndā
Past	dittā

Fut.	lāgha, laū	leuṇa, take.
Past Cond.	lēnda	
Past Ind.	lēa	
Past	galāyā	galāṇā, say.
Past	jāṇē	jāṇṇā, know.

lēi auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Maṇḍeālī, proper, e.g., *paugg, mārugg*. The 1st S. however has an alternative form in -ā, as *paūā, bāhā*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the ē in the middle: thus, *mārṇwālā* or *bāhṇwālā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.	phōl, fruit.
ij, mother.	dūddh, milk.
bharēārū, bhāi, brother.	āṇḍā, egg.
beuīh, sister.	ghāṇ, ghī.
dād, elder sister.	bāk, strong wind.
bēbbi, younger sister.	bējā, seed.
māhṇū, man.	bāṇkā, fine, good, &c.
māhtimī, woman.	bōḍḍā, big.
bōld, ox.	darīldi, lazy.
kūtt-ā, dog.	sēāṇā, wise.
-i, bitch.	gūār, ignorant.
gāddhā, ass.	thōṇḍā, cold.
sūngar, pig.	matā, much, many.
pair, foot.	bathṇā, bashṇā, sit.
shir, hair.	galāṇā, say.
pyēt, stomach.	rāhṇā, remain.
piṇḍā, body.	paūhṇā, arrive.
kāgad, book.	nhathṇā, nbāshṇā, run.
nā, stream.	bōlṇā, call.
pahār, hill.	shikkhṇā, learn.
bāgrī, field.	shunṇā, hear.
shaihr, city.	calē auṇā, return.
jaṅgal, jungle.	baiṇṇā, flow.
mhachḷi, fish.	khiāṇā, cause to eat.
paīṇḍā, way.	shuṇṇā, cause to hear.

lēṇā, lie down.

## NUMERALS.

## Cardinal.

3—trāi.	59—pāhaṭ.
6—chiā.	60—shaṭṭh.
7—sātt.	69—phattar.
13—tērā.	77—satattar.
29—nattrī.	79—nuāsī.
39—antūāli.	90—nabbā.
49—punjā.	100—ghan, saikrā.
57—satūnjā.	100,000—lākḥ.

## Ordinal.

5th, panjūā.	10th, dasūā.
6th, chaṭūā.	50th panjāhūā.
7th, sattūā.	ḍeḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍeālī proper, but when they happen to have another turn of expression they are worth recording :—

2. Ēs ghōrē ri kētri umar hi? What is the age of this horse?
3. Ētthigē Kasmirā tāū kētrā dūr hā? From here to Kashmir how far is it?
4. Thārē bābbā rē gharē kētrē laṛkē hē? In your father's house how many sons are there?
5. Haū barē dūrā gē haṇḍi kannē āyā. I have come walking from very far.
6. Mērē cācē rā bēṭā ēsri bēūhṇi kannē biāhā hōā. My uncle's son is married to his sister.
7. Gharā manjhē hacchē ghōrē ri kāṭhi hi. In the house is the white horse's saddle.
8. Ēsri piṭṭhi mē jin kōs. On his back bind the saddle.
9. Maī ēsrā bēṭā barā mārēā. I beat his son much.
10. Sē pahārā ri cōṭi mē gāīā bākri carāndā. He on the top of the hill is grazing cows and goats.
11. Ēs ḍālā bēṭh ghōrē upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ēsrā bhāi apṇi bēūhṇi gē waḍḍā. His brother is bigger than his sister.
14. Mērā bāb ēs halkē gharā mē rāhndā. My father lives in this small house.
15. Ēshjē ēh rupayyā dēi dēā. To him this rupee give.
16. Ēsgē rupayyā lēi lau. From him take the rupee.

17. Ēshjo bāhiṣ rashīṣ bannhō. Having beaten him bind him with ropes.

18. Bāf gē pāṇi kaḍḍb. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kēsra laṛkā tussā picchē āē. Whose boy is coming behind you?

21. Tussē kēsgē mul lēā? From whom did you buy it?

22. Grānā rē ōk dukāndārā gē. From a shopkeeper of the village.

## CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandēali spoken in that portion of Chōṭā Banghāl which lies in Mandi State, differs from North Mandēali generally.

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	ēh, this.
N.	haū, maī	...	...	...
G.	...	...	tisrā, f. tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṅgō	tuggō	...	...
Ag.	...	taī	tinī, f. tissō	innī, f. issō

#### *Plural.*

N.	assō	tussō
G.	mhārā, assō rā	tussō rā
D.A.	assō jō	„ jō
Ag.	assō	tussō

### ADJECTIVES.

ētnā, so much or many,	titnā	kētnā, jētnā
---------------------------	-------	--------------

### ADVERBS.

kai, why ?

### VERBS.

#### *Auxiliary.*

Pres. I am,      Sing. m. hā

#### *Intransitive Verbs.*

paṇṇā, fall.

Participle.    pēirā, in the state of having fallen

ōṇā, come.

Past            āyā

Fut.	jāyghā	jānā, go.
Past	rēhā	raiṇā, remain.

In Chōṭā Banghālī also is found that peculiar fem. past of *bāḥṇā* thus:—

*maṛ tisjō dō trai bāhī*, I struck him two or three blows; *maṛ tisjō dō trai thapṛē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

*ēh kitāb muggē nēh paṛhēā jāndī*, I cannot read this book.

*rōṭī muggē nēh khāyā jāndī*, I cannot eat bread.

*khaccar nēh muggē rōkēā jāndī*, I cannot stop the mule.

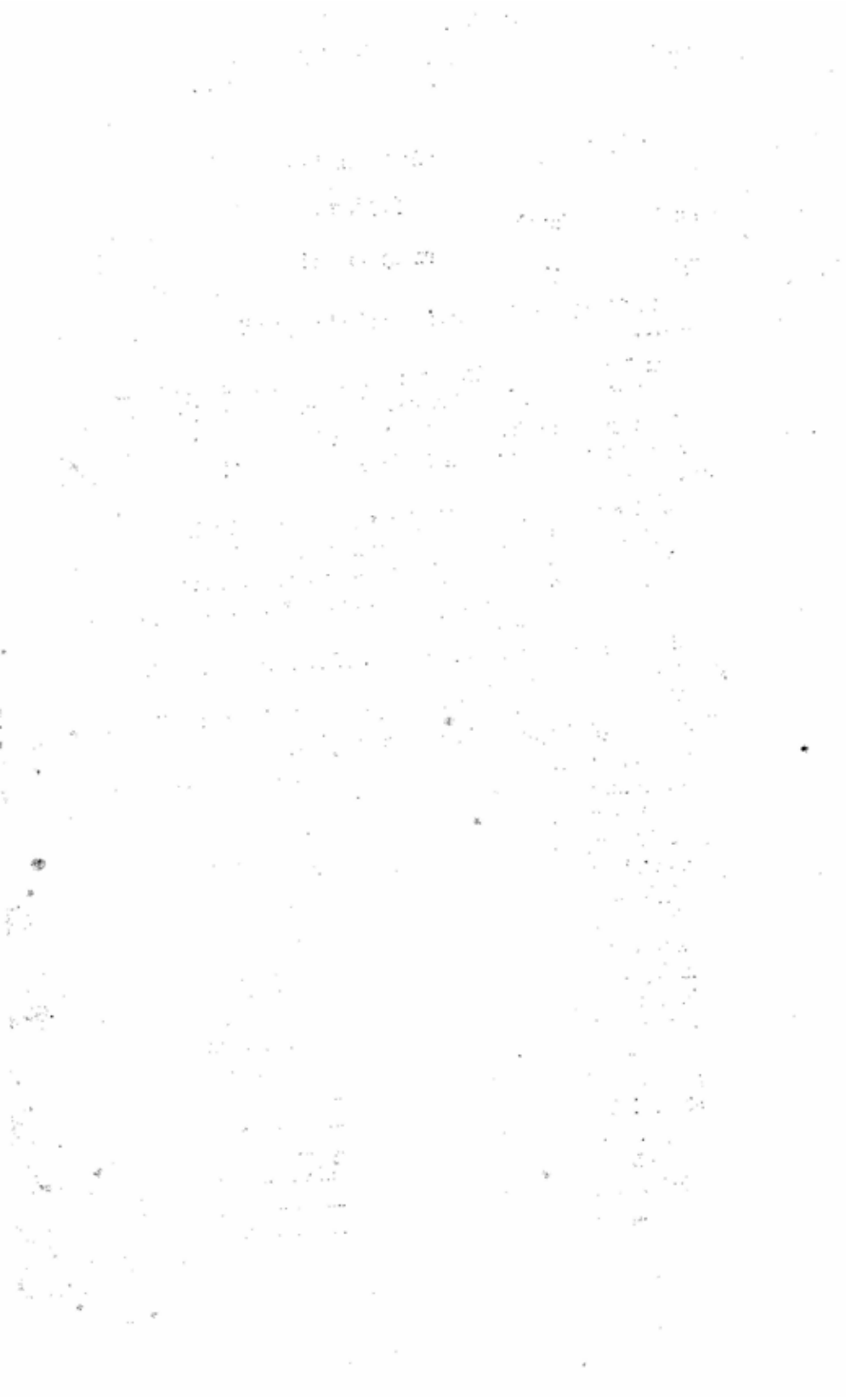
*phulkē nēh minjō ṇdē pakānā*, I cannot cook phulke, (*līṭ*. phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *paṛhī*, *khāī*, *rōkī*, *pakāṇē*.

The following words taken from the beginning of the list show how slightly Chōṭā Banghālī differs from N. Mandēālī.

bāppā, father.	bakr -ī, she-goat.
īj, mother.	bhēḍ, sheep.
bhāū, brother.	kutt -ā, dog.
bēbbē, baiṇ, sister.	-ī, bitch.
munnū, son.	ricch, bear.
bēṭṭī, daughter.	mirg, leopard.
khasm, husband.	gadḥā, ass.
lārī, wife.	sūr, pig.
māḥṇū, man.	kukk -ar, cock.
janāna, woman.	-rī, hen.
chōhr -ū, boy.	bill -ā, cat (male).
-ī, girl.	-ī, „ (female.)
guālū, shepherd.	ūṭ, camel.
cōr, thief.	hāthī, elephant.
ghōr -ā, horse.	hāth, hand.
-ī, mare.	paīr, foot.
mhaīh, buffalo.	nakk, nose.
bakr -ā, he-goat.	hakkhi, eye.





## CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

### INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvi in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhul (frequently pronounced by Europeans Lahaul), to the south the British district of Kāngrā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Pangwālī, in the north-east Camba Lāhulī, in the south-west Bhaṭṭālī, in the south-east Bharmaurī or Gādī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭṭālī area) the dialect spoken is Camṣālī. Of these all, except Lāhulī, belong to what is at present called the Western Pabāri language of the Northern Group of the Sanskritic Aryan Family, while Lāhulī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (See Census of India 1901, Chapter on Languages.)

The grammar of Camṣālī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *ṭirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *ṭirī karī*, having fallen.

Bhaṭṭālī has, in consequence of its position, affinities with Ḍogri, spoken in Jammū State, and with Kāngri, spoken in Kāngrā. In the Genitive it has *dā*, in the Dative *kī* or *kēā*, in the Future *gā* or *ghā*. (The dialects of Kāngrā, Maṇḍī State and Sukāt State have also a Future in *g* or *gh*.) Like Camṣālī it uses *karī* for the participle with

having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāngrā, but for the form in *-ādā* we have to go all the way to the State of Baghāt, south of Simla, where we find *āyādā*, *riṛādā*, with the same meaning as Bhaṭṭālī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭālī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Baghātī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭṭālī very much resembles Camēālī. Both employ the cerebral *ḷ* and *ṇ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindi and that in Panjābī. In Urdū and Hindi *h* is pronounced practically as it is in English. In Panjābī, when it appears either alone or in conjunction with *b*, *g*, *j*, *d*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭṭālī and Camēālī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nā*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādi dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khāṇī*, *khāṭā*, eating, fem. *khāṭī*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadravāhī, still more developed in others more distant such as Pōguli and Kishtawāri, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirāji, Bhadravāhī and Pādari in Jammū, Panjwālī, Camēālī and Bharmaurī or Gādi in Camba, Inner Sirāji in Kulū, and the dialects of Jubbal in the Simla area. The following have *l* in the 2nd and

3rd Persons—Kulāi, Kiūṭhali (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāi, and Baghāṭi (Baghāṭ State). Punc̄hī in Punc̄h State has the 2nd and 3rd Plur. in *l*, and Bhaḷṣī in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāi, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadravāh and Bhaḷṣ have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Punc̄h to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭāl (Camba), Kāngrā, Maṇḍi and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhī we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāngrā District. It has been somewhat fully treated of along with the Kāngrā dialect itself in the Appendix to the *Kāngrā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paṅgwālī, the dialect of Pāngī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāngī.

Linguistically the chief interest of Camba centres in Lāhulī, spoken

in the north-east portion of the State. In British Lāhul to the east of Camba Lāhul, there are three dialects of Lāhulī. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flows for some little distance before entering Camba Lāhul. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭī. The dialect of Camba Lāhul we may call, for want of a better name, Camba Lāhulī. Lāhulī will thus be seen to comprise four dialects. Lāhulī bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malāni), and to Kanāwari, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhulī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhulī resembles:—

Patni	... 68
Rangloi	... 37
Gārī	... 30
Kanāshī	... 29
Tibetan	... 22

and in a briefer list of Kanāwari words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhulī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwari 3. The lists with which the Camba Lāhulī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhul would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhulī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—*tēzī*, strike, beat, (Infin.), Fut. *tēmōg*. The Present tense has *tēzādō* and *tēmādō*, Imperf. *tēzādēg* *tēmādēg*.

*kūrī*, say, Fut. *kō* (*kōg*). Pres. Ind. *kūrādō*, *knādō*, Imperf.

*kūrādēg, kuādēg.* In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpōg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infinitive and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dēg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūrī*, say, *kūtēg*, *kuta*, *kūg*, I said.

„ *lhāi*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).

„ *raṇḍī*, give, *randēg*, *randa*, *rēg*.

„ *pīpī*, arrive *pīg*.

„ *shīzi*, take away, *shīda*.

„ *ībī*, go, *īdēg*, *īdō*.

„ *shūbī*, become, *shūtēg*, *shūtō*.

There is even another form in *-ga* as *khōsīga* from *khōsī*, be obtained. We have also *rē* from *raṇḍī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperative by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

*nēō*, I shall know, *maiēgg*, I shall not know.

*īdēg*, I went, neg. *īggiēmū*.

*dāpōg*, I shall fall, neg. *ma dag*.

*ābōg*, I shall come, neg. *māgg*.

*īl*, go (Imperative) neg. *thēl*.

*ādani*, come (Imperative plur.) neg. *thādani*.

In *īggiēmū*, I did not go, and *āggēmū*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mū* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhūji which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

interest, and which are worthy of full investigation. The grammar of Lāhuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camṣāḷi, 37,433; Curāhi, 26,859; Bharmari or Gādi 26,361; Bhōṭia 24,299; Paṅgwāli, 4,156; Lāhuḷi 1,543. It is probable that the Bhaṭṣāli speakers are included under Camṣāḷi; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camṣāḷi, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Ṭākri.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, *sh* is *sh* in *shout*, while in *sh* the *s* and *h* are separate; *ā*, *ē*, denote *ā*, *ē* followed by nasal *n*, and so for other vowels; *ṅ* denotes the sound of *ng* in *singing*, *ī* is a sound mid-way between *ī* and *i*, *u* in italics occurring in a word in ordinary type denotes the sound half-way between *ū* and *u*, and *eu* in italics denotes the short sound corresponding to *ēu*.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camṣāḷi dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camṣāḷi the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷi, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūri Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. GRAHAME BAILEY,  
Wazīrābād.

January 30th, 1905.

## CHAMBA DIALECTS.

### CAMEALĪ.

#### NOUNS.

##### Masculine.

Nouns in -a.	Sing.	Plur.
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	-ēṣ rā
D.A.	-ē jō	-ēṣ jō
L.	-ē bicc	-ēṣ bicc
Ab.	-ē kachā	-ēṣ kachā
Ag.	-ē	-ēṣ
V.	-ē	-ēṣ

##### Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	„ -ēṣ rā
D.A.L.Ab.	-ā jō, &c.	„ &c.
Ag.	-ē	-ēṣ
V.	ghar	-ō

So also *babb*, father.

##### Nouns in -ī.

N.	hāth -i, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īṣ	-īṣ
V.	-īṣ	-īṣ

Nouns in - ū, *biccū*, scorpion, are declined like *hāthi*, ū taking the place of ī.

*nāṣ* or *nā*, name, has G. Sing. *nāṣ rā*, N. Pl. *nāṣ* or *nā* G. Pl. *nāṣ rā*

#### Feminine.

##### Nouns in -ī.

	Sing.	Plur.
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īṣ	-īṣ
V.	-īṣ	-īṣ



## Cameali.

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ -ī or -ā
G.D.A.L.Ab.Ag.	baiḥṇ -ī rā, &c.	-ī or -ā rā, &c.
V.	-ī	-ō
<i>gā</i> , cow, is thus declined—		
N.	<i>gā</i>	<i>gā</i> -ī
G.D.A.L.Ab.	<i>gā</i> -ī rā, &c.	-ī rā, &c.
Ag.	-ī	-ī

*dhiṇ*, daughter, has oblique *dhiṇā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

## PERSONAL PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ḥ, this.
N.	haī	tū	sē, ō	ḥ
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī manjh, bicc	taī manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ or mērē kachā	taī or tērē kachā	„ kachā	„ kachā
Ag.	maī	taī	unī	inī
	<i>Plur.</i>			
N.	asī	tusī	sē	ḥ
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asē jō	tusē jō	unhē jō	inhē jō
L.	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ kachā	„ kachā	„ kachā	„ kachā
Ag.	asē	tusē	unhē	inhē

## INTERROGATIVE RELATIVE PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>
N.	kuṇ, who?	jō, who
G.	kuṣērā	jiṣērā, kunhērā
D.A.L.Ab.	kuṣ jō, &c.	jiṣ jō, &c. kunhē jō, &c.
Ag.	kunī	jini kunhē

### Oamealī.

*Kōi*, any one, some one, has Gen. *kusiāū rā*, or *kusiō rā*, Agent *kunīāū*.

*Kai*, what? Gen. *kudhērā*; Oblique *kai* (e.g. *kaiṭ kaṇē*).

Other pronouns *kicch*, something, anything; *sabbh*, all; *hōr*, other; *sabbh kōi*, everyone; *jē kōi*, whoever, *jē kicch*, whatever; *sabbh* has Oblique *sabbhni*; *hōr* has Oblique Plur. *hōrni* or *hōrnhē*.

Emphasis is expressed by the addition of *-iō*, *-iōi*, *-iau* or *-īauī*. (The first *i* is sometimes short), thus:—*sēiōi* or *ōiōi*, that very one; *ēiōi*, this very one; *usiō*, *usiōi*, that very one (Oblique); *unīauī*, that very one (Agent).

*Apū* or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

### ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ē* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus:—*kharā*, good; *us kacha kharā*, better than he; *sabhni kachā kharā*, better than all, best.

The following forms are worth noting:—

<i>Demonstrative.</i>	<i>idēhā</i> , like this or that; <i>itṇā</i> ; so much or many.
<i>Correlative.</i>	<i>tīdēhā</i> , like this or that; <i>titṇā</i> , so much or many.
<i>Interrogative.</i>	<div style="display: inline-block; vertical-align: middle;"> <i>kidēhā</i>  <i>kupdēhā</i>  <i>jīdēhā</i>  <i>kusdēhā</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;">             like what? <i>kitṇā</i>, how much or many?              like which; <i>jitṇā</i>, as much or many.           </div>
<i>Relative.</i>	

*Dēhā*, is sometimes added to other words as *dhakhdēhā*, a little, &c.

*Jihā* is used with the Oblique of nouns, and pronouns to express *like*, as *ghōrē jihā*, like a horse, in the manner of a horse.

### ADVERBS.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

## Camealī.

## Time.

abē, now		parsū, day after to-morrow or day.
us wakt		.before yesterday.
us bēlīs	} then	cauth, day after day after to-
tā		morrow, or day before day be-
kakhni	} when ?	fore yesterday.
kadhāri		kadi, sometimes, ever.
jakhni,	} when	kadi na, never.
jā		kadi na kadi, sometimes.
ajj, to-day.		bhiāgā, in the morning.
kal, to-morrow, yesterday		

## Place.

ittō	} here	kudī jō, whither ?
idi		tittē, tidhā, tidī, there, (correla-
uttē	} there	tive, see below.)
udi		kutiaū, any where.
kutē	} where ?	uppar, up
kudi		jhik
jittē	} where	jhiklē kanārē } down.
jidi		nērē, nīr, near.
idhā tikar, up to this, to such an		dūr, far.
extent,		aggē, in front.
kudhā tikar, up to where ?		piccō, behind.
jidhā tikar, up to where		andar, inside.
udhā tikar, up to there		bāhar, outside.
idhā, kudhā, jidhā, udhā kachā,		manjhāṭē, in the middle.
from here, where ? where,		cauhni kanārē } on all sides.
there.		„ bakkhi }

*tittē, tidhā, tidī*, are correlative forms corresponding to *jittē, jidhā jidi*.

From the forms *idhā, kudhā*, &c., interesting Adjectives are constructed, as *kudhērā*, or *kudhā kā*, of where ? belonging to where ? *idhērā*, of here, belonging to here.

Other Adverbs are—

ki	} why ?	ihē	} in this manner.
kinjō		ihē kari	
kus kari		is riti kanē	
kīhē	} how ?	tīhē,	} in that manner.
kīhē kari		tīhē kari	
is kari	} for this reason.	us riti kanē	
is kārṇ		jīhē	} in which manner.
is gallā kari		jīhē kari	

## Camealā.

tā, then (of reasoning; Panjabi tē;	jugtī	} well.
Hindi tō.)	jugtī kari	
taulē quickly	jugtī kanē	
acāṇcak	hā, yes,	} suddenly.
acāṇak	nēhī, na, no, not.	
tābartōr, at once, quickly	atī, very.	
nirālē manjh, in private, separately.		

## PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, f. rī) of	bābat, about, (taī or terī-bābat, about thee.)
jō, to	sāhī, like (asē sāhī, like us.)
bicc	wirōdh, against.
manjh } in.	tulā equal to, (usērē tulā, equal to him.)
minjhē }	barōbar equal to, (tusē or tum-hārē barōbar, equal to you.)
kachā, from, from beside, than,	akkhī bakkhī } round about.
pār, on the other side.	urē parē }
wār, on this side.	kanārē, towards, (unhērē kanārē, towards them)
kach, beside (maī kach, beside me.)	prant, after, (udhā prant, after it.)
kanē, with, (maī kanē, with me.)	sawā, except, besides (mērē sawā, except me.)
tikar } for, (usērē tikar, for him.)	
tāī }	
hēth, under.	
uppar, upon.	

The suffix -ā frequently expresses the idea of from, as:—

*kach*, beside; *kachā*, from beside, from.  
*bicc*, in; *biccā*, from in, from among.  
*manjh*, in; *manjhā*, *minjhā*, from in, from among.  
*bakkhī*, side; *bakkhā*, from the side of.

## CONJUNCTIONS.

The commonest are:—

atē, and.	bhāē	} although.
par, but.	bhalā ki	
jē, if.	jihā jē, as if.	
kīhā kari, because.	jihā kari, in order that.	
tā bhī, nevertheless.	ki, that, or.	

## Oameali.

## THE VERB.

## Auxiliary Verb.

Pres. Aux.	I am, &c.	hai	hai	hai	hin	hin	hin
Pres. Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē

*Fem.* thī, throughout.

## INTRANSITIVE VERBS.

*ṭirṇā, fall.*

Pres. Cond.	I may fall, &c.,	ṭir-ṣ	-ē	-ō (or-ē)	-ṣ	-ā	-an
Fut.		ṭir-lā	-lā	-lā	-lē	-lē	-lē

*Fem.* ṭirli

Imperat. ṭir -ṭirā

Indef. Indic. or Past Cond. ṭir-dā -dā -dā -dē -dē -dē

*Fem.* -dī

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirēā	f. ṭiri	Plur.	ṭirē	f. ṭiri
Pres. Perf.	Sing.	ṭirēā	hai	Plur.	ṭirē	hin.
Pluff.	Sing.	ṭirēā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirēā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭiri kari*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwālā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

*pūṇā, paunā, fall.*

Pres. Cond.	pōṣ	pōē	pō	pō	-ṣ	-ā	-n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pūdā						
Past. Ind.	Sing	pēā	f. pēi	Plur.	pē	f. pēi	

Participles *pūdā*, falling; *pēi kari*, having fallen; *pēōrā*, in the state of having fallen; *pūṇēwālā*, faller, about to fall.

*hūṇā, be, become.*

Pres. Cond.	hōṣ	hōē	hō	hōṣ	hōṣ	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

## Camealī.

iṇā come.

Pres. Cond.	īṣ	iyē	iyō (iyē)	īṣ	iā	in
Fut.	ilā					
Imperat.	ā		iā			
Indef. Ind.	indā					
Past Ind.	āyā	f. āī	Pl. aṣ	f. āī		

Participles, *āīkarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

jāṇā, go

Pres Cond.	jṣ	jāṣ	jāō (jāṣ)	jṣ	jā	jān
Fut.	jāllā					
Imperat.	jā	jā				
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	f. gēī	Pl. gē		f. gēī.	

Participles *gachōrā*, *gēōrā*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēhṣ, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rēhōrā, in the state of having remained.	

baiṇṇā, sit.

Pres. Cond.	bēhṣ	
Fut.	baihlā	
Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhorā, in the state of having sat, seated.	

## TRANSITIVE VERBS.

mārṇā, beat.

*Mārṇā* is conjugated exactly like *ṭirṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	mārēā	agreeing with the object of the verb.				
Pres. Perf.	mārēā hai	"	"	"	"	"
Plupf.	mārēā thiyā	"	"	"	"	"

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

## Camealī.

## Passive.

The Passive is expressed by the Past Partic. *mārēā*, with the required tense of *jānā*, go, the verb agreeing with its nominative, thus *haū māri jāllē*, I ( f ) shall be beaten or killed.

The following are slightly irregular :—

*khānā*, eat.

Pres. Cond.	khā khāē, &c. 1st Pl. khā.
Indef. Ind.	khāndā.
Past Ind.	khāyā.

*pīnā*, drink.

Indef. Ind.	pīndā.
Past Ind.	pītā.

*dēnā* or *daiṇā*, give.

Pres. Cond.	3rd Pl. din.
Indef. Ind.	dindā.
Past Ind.	dittā.

*lēnā* or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	lindā.
Past Ind.	lēā.

*galānā*, say, speak.

Pres. Cond.	galē, galāē, &c. 1st Pl. galā.
Indef. Ind.	galāndā.
Past Ind.	galāyā.

*chūhṇā*, touch.

Past. Indic.	chūhtā.
--------------	---------

*karnā*, do.

Past. Ind.	kittā.
------------	--------

*lēi ṇā*, bring, and *lēi jānā* take away, are conjugated like *īnā* and *jānā* and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the *nā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khānā* *khāndā*, *galānā* *galāndā*.

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ā* in the Past. Indic., e.g., *galānā* *galāyā*, *khānā* *khāyā*, *uṭhānā* *uṭhāyā*, *baṇānā* *baṇāyā*, *cāhṇā* *cāhēā*.

## Cameali.

Such verbs generally drop the *ā* of the stem before the *ā* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

*galā* for *galāā*, *jā* for *jāā*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus:—

*sē pēā kardā hai*, he is in the habit of falling.

*sē pēā kardī hai*, she is in the habit of falling.

*sē pūdi raihndī hai*, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhīdā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary; *samjhiḍā hai*, from *samajhṇā*, understand, it is understood, &c. *Ōāhiyō* generally stands for the Hindi *cāhiyē*.

In Camēālī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*.

## NUMERALS.

## Cardinal.

1—ikk.	19—unni.
2—dō.	20—bil.
3—traī.	27—satāī.
4—caur.	29—uṇattrī.
5—panj.	30—triḥ.
6—chī.	37—satattrī
7—satt.	39—uṇtālī.
8—atṭh.	40—cālī.
9—nau.	46—chataālī.
10—das.	47—satāālī.
11—yārā.	49—anunjā.
12—bārā.	50—panjāh.
13—tēhrā.	*53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—uṇāḥṭ.
16—sōlā.	60—satṭh.
17—satārā.	67—satāḥṭ.
18—atḥārs.	69—uṇhattar.



## Camealā.

70—sahattar.	90—nabbē.
77—sathattar.	97—satānūē.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—nau sau.
89—unānūē.	1000—hajār.

100,000—lakkh.

## Ordinal, &amp;c.

1st, paihlā.	6th, { chaṭhā.
2nd, dūwwā.	{ chaṭhūē.
3rd, triyyā.	7th, satūē.
4th, cauthā.	10th, dasūē.
5th, panjūē.	50th, panjāhūē.
ik wēri, once.	ḍaiḍh, 1½.
dō wēri, twice.	panṇē dō, 2¼.
paihlī wēri, first time.	sawā dō, 2¼.
dūwwī wēri, second time.	dhāi, 2½.
dō guṇā, two fold.	sāḍhē caur, 4½.
trai guṇā, three fold.	ikk pāō, ⅓.
addhā, half.	trai cauthāi ¾.

It should be noted that in *sahattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ā* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *daūh*, of *trai* *traūh*, of *caur* *caūh*, of *chī* *chīū*.

There is still a further inflection sometimes seen in the Locative case, as *caūhnē bakkhī*, on four sides, all round.

*īō*, is sometimes added for emphasis, *dōīō*, the two of them.

## SENTENCES.

1. Tērā nē kai hai? What is thy name?
2. Is ghōrē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (or Kashmīrā) tikar kitṇē (or kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttār hin? How many sons are there in your father's house?

## Cameali.

5. Haū ajj baṛē dūrā kachā haṇḍi ayā. I today from very far have walking come.
6. Mērē cācē rā puttar usērī baiḥṇi kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maī usērē puttrā jō matē kōṛṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭi uppar gāi bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us bṭṭē hēṭh ghōṛē uppar biḥōrā hai. He under that tree is seated on a horse.
12. Usērā bhāi apṇi baiḥṇi kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāi rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raiḥudā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēi dēā. Give him this rupee.
16. Sē rupayyē us kachā lēi lēā. Those rupees take from him.
17. Usjō jugṭi māri kari jōṛi kanē banuhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇi kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōḷā tērē piccō āi rēhōrā hai? Whose boy is coming behind thee?
21. Sē tusā kus kachā mullē lēā? From whom didst thou buy that?
22. Grāē rē ikk haṭwāṇiē kachā. From a shopkeeper of the village.

## VOCABULARY.

(Chiefly Nouns, Adjectives and Verbs.)

ādr, respect, honour.	aṇḥṇā, impossible.
agriṇā, meet.	aṭhwārā, week.
akār, image, resemblance.	auhri, mustard.
akārṇ, unreasonably, causelessly.	bab, babb, father.
aklibālā, wise.	bachōṛā, separation, division.
aḷakh, lazy.	baghēār, wolf.
ammā, mother.	bāḥṇā, throw (net, &c.).
āṇḍā, egg.	baiḥṇ sister.
anēk, many.	baiḥṇā, sit.
annhi, storm.	bail, on.

baiṇi, purple.  
 bakhērā, dispute.  
 bakrā, f. (-ī) goat.  
 bāl, hair.  
 baṇ, jungle.  
 bāṇā, sow.  
 baṇāṇā, make.  
 baṇaut, making, making up.  
 bāṇdā, open, openly.  
 baṇḍā, divide.  
 bāṇī, voice.  
 bannhṇā, biud.  
 baṇā, big.  
 barh, year.  
 bārī, garden.  
 barkhiā, rain.  
 barnaṇ, account, story.  
 baṭaihrā, builder.  
 bāthri, kind of fine cloth.  
 baṭḍḍā, gather.  
 batt, way.  
 bauṣ, left (hand).  
 bēḷā, feeble.  
 bē, delay, length of time.  
 bēsudhh, mad.  
 bhāī, brother.  
 bhaiṛ, (aṣ short) bhēr, sheep.  
 bhāl, expectation.  
 bhaṇḍār, treasury.  
 bhaṇḍārī, master of ceremonies.  
 bhaṇḍā, break.  
 bhār, load.  
 bhaṛōṛī, sheep pen.  
 bhāṭī, manner.  
 bhawikhyatbaktā, prophet.  
 bhawikhyatbāṇī, prophecy.  
 bhiāg, morning.  
 bhrabū, red bear.  
 bhramāṇā, lead astray.  
 bhuīṣ, on the ground.  
 bhukhāṇā, light (fire).  
 bhūmī, bit of land.

bī, seed.  
 biār, wind.  
 biārī, evening meal.  
 bibasthā, law.  
 bibāḷṇā, seat.  
 billā (f -ī) cat.  
 binhṇā, pierce.  
 bisrām, rest, Saturday.  
 bolṇā, say, speak.  
 buddhīmān, wise.  
 bubār, custom, tradition.  
 bujjhṇā, understand, ascertain.  
 buṇṇā, weave.  
 burā, bad, ugly.  
 būṭā, tree.  
 cālhrṇā, raise, shut (of door).  
 cakkī, mill.  
 calī jāṇā, go away.  
 candarmā, moon.  
 carṇā, graze.  
 cārṇā, cause to graze.  
 caskṇā, be angry.  
 cētā, remembrance.  
 chail, beautiful.  
 chāh, buttermilk.  
 chal, deceit.  
 chālā, jump.  
 chālī, wave.  
 chamṣ karṇā, forgive.  
 chattī, roof.  
 chēkṇā, tear.  
 chikṇā, pull, draw.  
 chinu bhinn karṇā, scatter.  
 chūhṇā, touch.  
 cicalṇā, call out.  
 ciṇḍ, ciṇḍā, noise, shout.  
 cinh, sign.  
 ciṛī, little bird.  
 cōr, thief.  
 cōrṇā, steal.  
 cugāṇā, cause to graze.  
 cugṇā, choose, graze.

## Cameali.

dān, gift.	gharṇā, carve, engrave.
dand, tooth.	ghāt karṇā, kill.
dānd, ox.	ghāti, watch.
daṇḍ, punishment.	ghēñ, ghi.
daṇḍwat, entreaty.	ghōṛā (f-i) horse.
darāṭi, sickle.	ghriṇā, go down (sun, etc.)
daryā, river.	grā, village.
dēh, body.	guāl, guālū, shepherd.
dēṇā, give.	guāṇā, lose.
dhakh, a little, gently, slowly.	gundṇā, weave, plait.
ḍhaḷakṇā, move away, be pushed away.	gupphā, cave.
dhāmī, feast.	gupt, secret.
dhaṇ, herd, flock.	hacchā, white.
dhāras baunnṇā, be cheerful.	hākh, eye.
dhaulā, white (of hair.)	hakkā, noise, call.
ḍhēhṇā, fall.	halkā, small.
dhiū, daughter.	hal jōtarṇā, plough.
dhramṇā, tread upon.	hallā, crowd.
dhṛūṇṇā, draw.	hārṇā, be defeated.
dhūṇā, wash.	bāthi, elephant.
dhupp, sunshine.	haṭi iṇā, return.
dhūr, dust.	hatiā, murder.
dikkṇā, see, look.	haṭṇā, turn, turn back.
din, day.	batth, hand.
diṇḍ, diṇḍā, noise, shout.	hēsā, part.
diūtā, lampstand.	himmat, daring, courage.
dōkh, dōs, accusation, blame.	hiḷōḷṇā, shake.
duār, door.	hiūnd, winter.
duātā, where two ways meet.	hōtḷā, stammerer.
dubhdā, doubt.	hūṇā, be, become.
dubṇā, cover.	idi uḍi, here and there, scattered.
duddh, milk.	ill, kite.
ḍugghā, deep.	iṇā, come.
duprāṇi, pregnant.	jāgat, boy.
durgandh, stench.	jāhal, ignorant.
gā, cow.	jal, net.
gadhā, ass.	jalhā, dumb.
galāṇā, say, speak.	jaḷṇā, be burned.
gaṇḍhṇā, knot.	jamṇā, bear, be born.
garthi, shirt, coat.	jāṇā, go.
ghar, house.	jangh, leg. [procession.
	janētar, member of marriage

## Cameali.

jānhū, knee.  
 jāṇṇā, know.  
 jas, respect, honour.  
 jhalōrā, mad.  
 jhambṇā, dust.  
 jharī, rain.  
 jibbh, tongue.  
 jīmī, ground.  
 jittṇā, win.  
 juṭā, shoe.  
 kabūlṇā, accept.  
 kacḷā, soft.  
 kahāṇā, be called.  
 kahū, olive tree.  
 kalam, pen.  
 kaḷōtti, black bear.  
 kaṇak, wheat.  
 kaṇḍhā, edge, borde.  
 kann, ear.  
 kannēṣ, girl.  
 kar, toll.  
 karṇā, do.  
 kast, trouble.  
 kaṭhōr, hard.  
 kaṭhōrīā, hardness.  
 kaṭṭhan, difficult.  
 kēs, hair.  
 khākh, cheek.  
 khalārṇā, stretch, spread.  
 khāṇā, eat.  
 kharā, good.  
 kharō hūṇā, stand.  
 khōī, rust.  
 khōttar, field.  
 khijṇā, be tired.  
 khiṇḍṇā, spread.  
 khiṭā dēṇā, hasten, run.  
 khōkh, bosom.  
 khuāṇā, cause to eat, feed.  
 khūhṇā, pluck.  
 khulṇā, be opened.  
 khusṇā, seize.

killā, alone.  
 kilṇā, nail.  
 kiṭṭhā, together.  
 kōḷā, boy.  
 kōmal, meek.  
 kōrōrṇā, hew.  
 kukkar, (f. kukkṛī,) cock.  
 kukkṛī, maize.  
 kumāṇā, complete, do.  
 kūṇā, corner.  
 kuṇḍ, pond, pool.  
 kuṛī, girl.  
 kusuthrā, ugly.  
 kuttā (f.-ī) dog.  
 lakk, waist.  
 lammē pūṇā, lie down.  
 lārā, bridegroom, husband.  
 lārī, wife, bride.  
 laṇṇā, fight.  
 laṭā, lame.  
 laṭā phaṭā, property, goods.  
 lēhā, insect that destroys cloth.  
 lēṇā, take.  
 lēṭṇā, lie down.  
 likkḥṇā, write.  
 liṭṭani, rolling.  
 lōbā, iron.  
 lōp karṇā, disregard (law, &c.).  
 lukṇā, hide oneself, be hidden.  
 luṇārī, reaping.  
 lung, blade (of grass, etc.).  
 luṇkā, salted.  
 luṇṇā, reap.  
 macchī, fish.  
 maihmā, honour, glory.  
 makhīr, honey.  
 maṇḍlī, = mōḍlī.  
 maṇḥū, man.  
 māṇī, measure.  
 manjā, bed.  
 maṛd, man.  
 marṇā, die.

## Camealī.

mārṇā, beat.	pātar, vessel.
mās, meat.	pathrēālā, stony.
matā, intention, advice.	paṭkā, girdle.
matā, much.	pēt, stomach.
mēgh, rain.	phagūrā, fig tree.
mēl, connection, meeting.	phēkū, fox.
mhaī, buffalo.	piāpā, cause to drink.
milṇā, meet, &c.	pīpā, drink.
miṭṭhā, sweet.	pīr, pain.
mōṇḍli, assembly, meeting.	pīrhī, generation.
mōrā, dead.	piṇḍā, body.
mūh, face.	piṭṭh, back.
mugtiārī, abundance.	phaḷ, fruit.
mukarṇā, refuse, deny.	phiri iṇā, return.
muṇḍ, head.	pōthi, book.
nadī, stream.	puhāl, puhālu, shepherd.
naggar, city.	pujēālā, priest, worshipper.
nabīthā hūṇa, stoop.	pūjhṇā, rub, wipe.
nakk, nose.	pujṇā, arrive.
nāl, stream.	punruthnā, resurrection.
nar, male.	pūṇā, fall.
nārī, female.	pur, upper or lower millstone.
nhasṇā, run.	puttar, son.
nijōr, weak.	puttrī, daughter.
ōṭh, lip.	racṇā, make, produce.
pachēāṇṇā, recognise.	rachīā, protection.
padhrā, plain, level.	rakkhṇā, place.
paiṇḍā, way.	raḷāṇā, mix.
painnā, sharp.	raḷṇa, be united, meet.
pair, foot.	raṇḍī rūṇī, widow.
pāḷaṇ karṇā, keep, preserve.	raṇḷṇā, be angry.
paḷēṭṇā, wrap.	rāt, night.
pandūrī, foot (of bed, &c.).	rēhṇā, remain.
pāṇī, water.	rikkh, black bear.
paraūhṇā, guest.	rōṭī, bread, food.
parbat, hill.	rukkh, tree.
parhṇā, read.	ruḷkāṇā, roll.
parkhṇā, try, tempt.	rūṇā, cry.
parkhūṇī, trial, temptation.	ruṇḷṇā, flow, be poured.
parṇām karṇā, bow down.	sadṇā, call.
parōḷ, door.	sāf, clean.
pasāc, wicked spirit.	sahāitā, help.

saīnā, large number of men.	suṇṇā, hear.
sakḥṇā, empty.	suphal, advantageous.
samādh, grave (particularly of Hindus).	sūr, pig.
saṅgal, chain.	sūraj, sun.
santān, offspring.	ṭaihl, service.
saphā, foam.	ṭakṇā, bow.
sar, head.	takrār, confession, agreement.
sarhāṇā, head (of bed, &c.).	ṭalī, piece of cloth.
sarṭh, sign.	tārā, star.
sasū, mother-in-law.	tattā, hot.
sauhrā, father-in-law.	tauḷ, quickness.
sērṇā, moisten, wet.	tauḷā, quick.
sēwā, service.	ṭaṇṇā, deaf.
shaihr, city.	tēār, ready.
siāṇā, intelligent.	tēl, oil.
sihi, leopard.	ṭhākṇā, blame, rebuke.
sīt, cold.	ṭhaṇḍā, cold.
sikhōḷṇā, teach.	ṭhiṇḍ, ignorant.
sikkhiā, knowledge.	thōrā, little.
sikkḥṇā, learn.	tiāṅṇā, leave, give up, divorce.
sillā, ear (of corn, &c.).	ṭirṇā, fall.
sinṇā, knead.	tōṇṇā, look for.
sirṇāl, hair.	trakṭā, leaven.
sōbhṇā, please.	trīhṇā, thirsty.
sōg, lamentation, sadness.	tucch karṇā, despise.
sōgī, sad.	ṭuṇḍā, armless.
sōharā, husband.	ubhērṇā, rip open, rip.
sōkkar, ox.	ubhrēṇā, incite.
sōṭhī, stick.	ucāṇā, raise.
srāp dēṇā, curse.	uccā, high.
suhtā, spring (of water).	udhrār, tear.
sujākhā, able to see.	ugrāḥṇā, collect (taxes, &c.).
sukhālā, easy.	ulāmhā, reproach.
sumtī, circumcision (from sunnat).	updrab, oppression.
sūṇā, sleep.	urṇū, lamb.
suṇāṇā, cause to hear, relate.	ūṭ, camel.
sundar, beautiful.	uṭṭḥṇā, rise.
sunnā, desert.	wairī, enemy.
	warṇā, enter.

# {BHATEĀLĪ.

## Nouns.

### *Masculine.*

#### Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē dā	-ēṣ dā
D.A.	-ē kēā or ki	-ēṣ kēā or kī
Loc.	-ē bicc	-ēṣ bicc.
Ab.	-ē kachā or kichā	-ēṣ kachā or kichā
Ag.	-aī or -ē	-ēṣ
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-é dā, &c.	ghar-ā, &c.
Ag.	-aī or -ē	-ā
V.	-ā	-ō

#### Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-īṣ dā, &c.
Ag.	-īaī or īṣ	-īṣ

babb, father, is declined like *ghar*.

nā, name, is indecl.

Nouns in -ū, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *biccūaī*, &c.).

### *Feminine.*

#### Nouns in-ī.

N.	kuṛ-ī, daughter, girl	-īṣ
G.D..A.L.Ab.	-īā dā, &c.	-īṣ dā, &c.
Ag.	-īā	-īṣ
V.	-īṣ	-īō



## Bhaṭṭālī.

## Nouns in Consonant.

N.	bhaiṇ, sister	-ñ or -ñ
G.D.A.L.Ab.	bhaiṇ-ū dā, &c.	-ñ or -ñ dā, &c.
Ag.	-ū	-ñ or -ñ
V.	-ē or -ū	-ō

*gau*, cow, is thus declined —

N.	<i>gau</i>	<i>gauñ</i>
G.D.A.L.Ab.	<i>gāi dā, &amp;c.</i>	<i>gauñ dā, &amp;c.</i>
Ag.	<i>gauā</i>	<i>gauñ</i>

## PRONOUNS.

## Singular.

	1st	2nd	3rd	ēh, this
N.	<i>maī</i>	<i>tū</i>	<i>sē</i>	<i>ēh</i>
G.	<i>mērā</i>	<i>tērā</i>	<i>us dā</i>	<i>is dā</i>
D.A.	<i>mikēā, miki</i>	<i>tukēā, tuki</i>	<i>us, &amp;c.</i>	<i>, &amp;c.</i>
L.	<i>mērē bicc</i>	<i>tuddh bicc</i>	<i>,,</i>	<i>,,</i>
Ab.	<i>maī or mērē</i>	<i>taī, tērē kachā</i>	<i>,,</i>	<i>,,</i>
	<i>kachā or kichā</i>	<i>or kichā</i>		
Ag.	<i>maī</i>	<i>tuddh, taī</i>	<i>unnī</i>	<i>innī</i>

## Plural.

N.	<i>asā, asī</i>	<i>tusā, tusī</i>	<i>sē</i>	<i>ēh</i>
G.	<i>sārā</i>	<i>tuhārā, tusārā</i>	<i>unhā dā</i>	<i>inhā &amp;c.</i>
D.A.	<i>asā kēā, kī</i>	<i>tusā kēā, kī</i>	<i>, &amp;c.</i>	<i>,,</i>
L.	<i>, bicc</i>	<i>, bicc</i>	<i>,,</i>	<i>,,</i>
Ab.	<i>, kachā, kichā</i>	<i>, kachā, kichā</i>	<i>,,</i>	<i>,,</i>
Ag.	<i>asā</i>	<i>tusā</i>	<i>unhā</i>	<i>inhā</i>

*kun*, who? has Obl. *kus*, Ag. *kunī*.

*jē*, who, which, has Obl. *jis* Ag. *jini*.

*kyā*, what? Gen. *kaidā*.

Other pronouns are *kōi*, someone, anyone, *kicch*, something, anything, *harkōi*, everyone, *jēkōi*, whosoever, *jē kicch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (f. *-ī*). Then they

## Bhaṭṭeālī.

are declined like masculine nouns in -ā and femin. nouns in -ī, as *burā jāgat*, bad boy. Ag. S. *burē jāgatē*, Gen. pl. *burēā jāgatā dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā, jāgatē dēā ghōṛēā kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhnā kachā kharā*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
inyā, iḥā, like this	tinyā, tīhā, like that	kiyā, kīhā, like what?	jinyā, jīhā, like which
itṇā, so much or many	titṇā, so much or many	kitṇā, how much or many?	jitṇā, as much or many

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

Time.	Place.
ibbē, now	itthē, here
us wēlē, then	utthē, there
kālḥū, kadhāṛī, when?	kuthē, where?
jālḥū, when	kutāḥā, whither?
ajj, to-day	jitthē, where
kal, to-morrow	itthē tikkar, up to this
parsū, day after to-morrow	itthē kachā, from here
caṇṭh, day after that	uppar, up
picḥlā kāl, yesterday	thallē, down
kadī, sometimes, ever	nērē, near
kadī na, never	dūr, far
kadī na kadī, sometimes	aggē, in front
	picḥē, behind
	andar, inside
	bāhar, outside

Others are *kait*, why; *is gallā*, for this reason; *hā*, yes; *nēhā*, no not; *jugṭī* or *jugṭī karī*, well; *khīṛdēī*, quickly; *issā sāhī*, in this way, thus.

*Bhāṣāli.*

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	us wāstē, for him
wār, on this side	taī bakhā, about thee
bicc, in	sārē sāhī, like us
uppar, upon	ūdhe parant, after it
hēth, below	ūdhe ūrē parē, round about it
tikkar, up to	unhē dē kanārē, towards
maī kach, beside me	them
maī kannē, with me	mērē suā, apart from me

## VERBS.

*Auxiliary.*

Pres. I am, &c.	hē	hai	hai	hē	hē	han
Past I was, &c.	Sing. thā	f. thi	Plur. thē	f. thī		

*Intransitive Verbs.***paunā, fall.**

Pres. Cond.	pau	-ē	-ē	-ē	-ē (or -iē)	-ā	-n
Fut.	pō	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē (or paūghā, &c.).
Imperat.	pau	pōā or pauō					
Past Cond.	pōndā	(-ī	-ē	-iē)			
Pres. Ind.	,	(-ī	-ē	-iē)	with Pres. Aux. hē, &c.		
Impf.	,	(-ī	-ē	-iē)	,	Past. , thā, &c.	
Past Indic.	pōā	f. pēi	Pl. pē	f. pīyyā or pēi			
Pres. Perf.	pōā	hē, &c.					
Plupf.	pōā	thā, &c.					
Partic.	pēikarī,	having fallen; pēhā, pēādā, in the state of having fallen; paundā, falling; paunēwālā, faller, about to fall.					

Some verbs have slight irregularities.

**haunā, be, become.**

Fut.	hunghā
Imperat.	hō hōā
Past Cond.	hundā

*Bhateālī.*

Past Ind. hōēā f. hōī Pl. hōē f. hōīṣ.

Partic. hōī kari, having become

aunā, come.

Fut. aūghā

Imperat. ā auā

Past Cond. aundā

Past Ind. āyā f. āī Pl. āē f. āīṣ

Partic. āyādā, āyādā, āhyā, in the state of having come.

jānā, go.

Pres. Cond. jṣ jāē jāē jṣ or jāīē jāā jān

Fut. jaughā

Imperat. jā jāā or jāō

Past Cond. jandā

Past Ind. gēā or gā f. gēī Pl. gē f. gēīṣ

Partic. gēhā or gādā, in the state of having gone

raihnā, remain.

Pres. Cond. rēhṣ raihē raihē rēhṣ or rēhīē rēhā raihn

Fut. raihnghā

Imperat. raih rēhā

Past Ind. rēhā

Partic. rēhādā, in the state of having remained

baihnā, sit.

Pres. Cond. baubṣ, &c.

Past Ind. baiṭhēā

*Transitive Verbs.*

mārnā, beat, in general like paunā.

Fut. māhrghā

Past Cond. mārđā

Past Ind. agent case of subject with mārēā, which agrees with subject

Pres Perf. " " mārēā hai " "

Plupf. " " mārēā thā " "

Passive is formed by using mārēā with the requisite tense of jānā, go, as, maṣ mārēā jaughā, I shall be killed.

The following are slightly irregular:—

khānā, eat.

Past Cond. khāndā

Past Ind. khādhā

*Bhūṭālī.*

piṇā, drink.

Past Cond. pindā

Past Ind. pītā

dēṇā, give.

Past Cond. dindā

Fut. dinghā

Past Ind. dittā

laiṇā, take.

Past Ind. lēā

galāṇā, say, speak.

Past Ind. galayā

karnā, or karṇā, do.

Past Ind. kittā

*lēi auṇā*, bring; *lēi jāṇā*, take away, are conjugated like  
*auṇā* and *jāṇā*.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.

ammā, mother.

bhāē, brother.

bōbbō, bēbbō, elder sister.

bhain, younger sister.

puttar, son.

dhī, daughter.

khasm, lārā, husband.

trimat, lārī, wife.

maṛd, man.

trimat, woman.

jāgat, lauhṛā, boy.

kuṛī, girl.

guāl, pubāl, shepherd.

cōr, thief.

ghōṛ-ā, horse.

-ī, mare.

dānd, ox.

gau, cow.

mhaī, buffalo.

bakrā, he-goat.

bakrī, she-goat.

bhēḍ, sheep.

kutt-ā, dog.

-ī, bitch.

rikkh, bear.

sih, leopard.

bhagēār, wolf.

khōtā, gadbā, ass.

sūr, pig.

kukk-aṛ, cock.

-rī, hen.

bill-ā, cat (male).

-ī, „ (female).

ūṭ, camel.

pakhrū, bird.

ill, kite.

giddar, jackal.

hāthī, elephant.

hattb, hand.

pair, foot.

nakk, nose.

hākkhi, eye.

mūh, mouth.

*Bhaṭṭeālī.*

dand, tooth.	dhup, sunshine.
kann, ear.	nhērī, storm.
sirāl, kēs, hair.	bhār, load.
sar, head.	bi, seed.
jibh, tongue.	lōhā, iron.
pēt, dhiḍḍh, stomach.	kharā, good.
piṭṭh, back.	burā, bad.
dēh, body.	baḍḍā, big.
pōthī, book.	lauhkā, small.
kalam, pen.	sust, lazy.
manjā, bed.	danā, hōshyār, wise.
ghar, house.	nakārā, foolish; ugly.
daryā, river.	chōrā, swift.
nāl, stream.	painnā, sharp.
dhār, pahār, parbat, hill.	uccā, high.
ḍhaḍḍ, precipitous slope.	chaīl, beautiful.
padhrā, plain.	ṭhaṇḍā, cold.
khēttar, field.	tattā, hot.
rōṭī, bread.	mitṭhā, sweet.
pāpī, water.	sāf, clean.
kaṇak, wheat.	tēār, ready.
kukkṛī, maize.	ghaṭṭ, little.
rukkh, būṭā, tree.	matā, much.
girā, village.	haunā, be, become.
saihr, city.	aunā, come.
baṇ, jungle.	jānā, go.
macchī, fish.	bauhnā, sit.
batt, way.	laiṇā, take.
phaḷ, fruit.	dēṇā, give.
mās, meat.	paunā, ripṇā, fall.
dūddh, milk.	uṭṭhṇā, rise.
āṇḍā, egg.	kharā haunā, stand.
ghēō, ghi.	dikkhṇā, see, look.
tēl, oil.	khāṇā, eat.
chāh, buttermilk.	piṇā, drink.
dihārī, day.	galāṇā, say, speak.
rāt, night.	saunā, sleep, lie down.
dihārā, sun.	karnā, karpā, do.
cann, moon.	raiṇā, remain.
tārā, star.	mārṇā, beat.
bāt, biār, wind.	puchēāṇṇā, recognise.
barkhā, rain.	jāṇṇā, know.

*Bhaṭṭeālī.*

pujñā, arrive.  
 nhasñā, run.  
 nhasi jāñā, run away.  
 baññā, make.  
 rakñā, place.  
 sadñā, call.  
 sikkñā, learn.  
 paññā, read.  
 likkñā, write.  
 marnā, die.  
 suññā, hear.  
 haññā, turn.  
 hañi aña, return.

bagñā, flow.  
 laññā, fight.  
 jittñā, win.  
 hāññā, be defeated.  
 calijāñā, go away.  
 rāññā, sow.  
 dāññā, plough.  
 khuññā, give to eat.  
 piāñā, give to drink.  
 suññā, cause to hear.  
 cuññā, graze.  
 cuññā, cāññā, cause to graze.

## NUMERALS.

*Cardinal.*

1—ik.  
 2—dō.  
 3—traī.  
 4—caur.  
 5—pañj.  
 6—chi.  
 7—satt.  
 8—atṭh.  
 9—nau.  
 10—das.  
 11—nyārā.  
 12—bārā.  
 13—tēhrā.  
 14—caudā.  
 15—pandrā.  
 16—sōḷā.  
 17—satārā.  
 18—ṭhārā.  
 19—unni.  
 20—biḥ.  
 27—satāi.  
 29—unattrī.  
 30—trihi.

37—satattrī.  
 39—untāli.  
 40—cāli.  
 47—satāli.  
 49—upunjā.  
 50—pañjāh.  
 57—satunjā.  
 59—upāhaṭ.  
 60—satṭh.  
 67—satāhaṭ.  
 69—uphattar.  
 70—sahattar.  
 77—sathattar.  
 79—upāssi.  
 80—assi.  
 87—satāssi.  
 89—upāñnuṣ.  
 90—nabbṣ.  
 97—satāñnuṣ.  
 100—sau.  
 200—dō sau.  
 1,000—hajār.  
 100,000—lakkh.

*Bhaṭṭālī.**Ordinal.*

1st, pahlā.  
 2nd, dūwwā.  
 3rd, triyyā.  
 4th, cauthā.  
 5th, panjūṣ.  
 6th, chitṭhā.  
 7th, satūṣ.  
 10th, dasūṣ.

ik bēri, once.  
 pahlī bēri, first time.  
 dūwwī bēri, second time.  
 addhā,  $\frac{1}{2}$ .  
 paupē dō,  $1\frac{3}{4}$ .  
 sauā dō,  $2\frac{1}{2}$ .  
 ḡhāi,  $2\frac{1}{2}$ .  
 ḡaiḡh,  $1\frac{1}{2}$ .  
 sāḡhē cār,  $4\frac{1}{2}$ .  
 ik pā,  $\frac{1}{4}$ .

## SENTENCES.

1. Tērā nā kē hai ? What is thy name ?
2. Is ghōrē dī kitnī umbar hai ? How much is this horse's age ?
3. Itthē kachā (or itthū) Kashmīr kitnē dūr hai ? From here how far is Kashmir ?
4. Tuārē babbē dē ghar kitnē jāgat han ? In your father's house how many sons are there ?
5. Maī ajj barē dūrā kachā (or dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mōrē cūcē dā jāgat usdī bhainū kanē biāhā hai. My uncle's son with his sister is married.
7. Gharē hacchē ghōrē dī kāṭhī hai In the house the white horse's saddle is.
8. Usdīā piṭṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.
9. Maī usdā jāgat matā mārēā. I beat his son much.
10. Sē dhārē dē rēhā uppur gauṣ bakriṣ cugāndā hai (or cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē hēṭh ghōrē uppur baiṭhēā hai. He under that tree on a horse is seated.
12. Uddā bhāī apnīā bhēpū (or bhēnā) kachā baḡḡā hai. His brother is bigger than his sister.
13. Usdā mul ḡhāi rupayyē hai. Its price is two and a half rupees.
14. Mōrā bab (bāpū) us halkē gharē andar railndā hai. My father in that little house lives.
15. Uskēā ēh rupayyē dēī dēā. To him these rupees give.



*Bhaṭṭālī.*

16. Sē rupayyē us kachā lēi lēā. These rupees take from him.
  17. Uskēā jugtī kari mārō jōṛiā kannē baunhō. Beat him well and bind him with a rope.
  18. Khuhē kachā pāṇi kaḍḍhō. Draw water from the well.
  19. Maī aggē calō. Walk before me.
  20. Kudā puttār tuārē picchē auudā hai? Whose son is coming behind you?
  21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?
  22. Girāē dē haṭiā bālē kachā. From the shopkeeper of the village.
-

# CURĀHĪ.

## NOUNS.

### Masc.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē rā or rō	as Sing.
D.A.	-ē nī	"
L.	-ē majh	"
Ab.	-ē kanā	"
Ag.	-ē	"
V.	-ēā.	-ēō

#### Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	" "
Ag.	-ē	" "

#### Nouns in -ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	" "
D.A.L.Ab.	-ā nī, &c.	" "
Ag.	-ē	" "
V.	bābb	bābbō

*nā*, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

### Feminine.

#### Nouns in -ī.

N.	kuḷ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

## Curāhī.

## Nouns in Consonant.

N.	bhīṇ, sister	bhīṇī
G.D.A.L.Ab.Ag.V.	bhīṇī, &c.	„ &c.

*dhēū*, daughter, is thus declined.

N.	dhē-ū	-ūṣ
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūṣ	-ūṣ
V.	-ūṣ	-ūṣ

*gā*, cow.

N.	gā	gā-i
G.D.A.L.Ab.	gā-i	-īā, &c.
Ag.	-ē	-īṣ

*Note.*—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāīū karā ghar*, the cows' house. For this *karā* cf. Bhadrawāhī *ghōrē rā* of a horse, *ghōrā kērū*, of horses, Bhaḷṣī *ghōrēū*, *ghōr kērū*; Pāḍarī *ghōrar*, *ghōrī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tiṇḍā	usērā	ēssērā
D.A.	mōni	tau ni	us ni	ēs (f. ēssē) ni
L.	mō majh	„ majh	„ majh	„ majh
Ap.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mī	tī	uni	ini
N.	āssē	tūṣ	sē	ēh
G.	asrā	tuārā	unhērā	inhērā
D.A.	āssū ni	tūā ni	unhā ni	inhā ni
L.	„ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssē	tūṣ	unhā	inhā

## Curāhi.

		<i>Sing.</i>	<i>Plur.</i>	
N.	kaṇū, who ?	jē, who	kaṇū	jē
G.	kösērā	jasērā	kunhērā	jinhērā
D.A.L.Ab. &c.	kös, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jini	kunhā	jinhā
	kōi, anyone, someone	G. kisērā	Ag. kēnnī	
	kitū, what,	G. kēārā		

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions :—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in *-ā* have Obl. Sing. Masc. *-ē*, Pl. *-ē*, indecl. Fem. *-ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive : as, *kharā*, good ; *ēs kanā kharā*, better than this ; *sabhnā kanā kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
itēā, like this,	utēā, like that,	kitēā like what ?	jitēā like which.
ētrōṛēā, so much	utrōṛēā, so much	kētrōṛēā how much	jētrōṛēā as much
or many.	or many.	or many ?	or many.

For numerals see at end of list of words.

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

	<i>Time.</i>
ēbbē, now	caūthē, day after that
tidhēō, then	hī, yesterday
kidhēō, when ?	parhē, parshū, day before
jidhēō, when.	yesterday
ajj, to-day	caūthē, day before that
dōttē, to-morrow	kidhēō, sometimes, ever
parshū, day after to-morrow	kidhēō na, never
	kidhēō kidhēō, sometimes

*Gurāhē.**Place.*

ēṭṭhī, ēṛī, here  
 ōṭṭhī, tēṛī, there  
 kōī, kōṛī, where ?  
 jēṭṭhī, jēṛī, where  
 ēṛī tēī, up to here  
 ēṛhā, from here.  
 ubrē, up.

ipḍē, down  
 nīṛ, lādhē, near  
 dūr, far  
 aggar, in front  
 piccō, behind  
 antar, inside  
 bēīr, outside

Others are *kēīni*, why ; *ēs gallā karī*, for this reason ; *jugiē karī*, well, *chūē*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond  
 wār, on this side  
 prān, upon  
 hēṭṭh, talē, below  
 majh, manjh, within  
 mūh kanē, beside me

mūh sangā, with me  
 usērē tēī, for him  
 āssū sāhī, like us  
 unhērē kanārē, towards them  
 usērē nēṇḍī pēṇḍī, round about  
 it.

## VERBS.

*Auxiliary.*

Pres.	I am, &c.	ā (f. do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past,	I was	Sing thēā	f. thīē	Pl. thīē	f. thī		

*Intransitive Verbs.**jhaṇṇū, fall.*

Fut.	jhaṇī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhaṇ	jhaṇā					
Past. Cond.	jhaṇī	-tā f.	-tē	Pl. -tē	f. -ti		
Pres. Ind.	jhaṇtā	ā or ā jhaṇtā	(f. jhaṇtē ā, &c.)	Pl. jhaṇtātē	or ātē		

jhaṇtē.

*Curāhī.*

Impf. Ind.	jhart	-ā thēā (f. -ē thiē)	Pl. -ē thiē	f. -ī thi
Past Ind.	jhar	-ēā	f. -ē	Pl. -ē f. -ī.
Pres. Perf.	jharcā	ā, &c.		
Plupf.	jharcā	thēā, &c.		
Participle	jhartā,	falling; jharī kari, having fallen; jharōrā, in the state of having fallen, jharṇēbālā, faller; about to fall.		

Some verbs have slight irregularities.

**bhōṇū, be, become.**

Fut.	bhō-mā	-lā -lā, &c.
Past Cond.	bhōntā	
Past Ind.	bhōā	f. bhōi
Participle.	bhōrā,	in the state of having become

**aīṇū, come.**

Fut.	aīmā	
Imper.	āēh	aichā.
Past Cond.	ēītā	
Past Indic.	yāh	f. yāē. Pl. yāē f. yāi.
Participle	aīchī kari,	having come; ēiṇēbālā, comer, about to come.

**gāṇhū, go.**

Fut.	gammhā or gālhā	(f. -ē) gālhā gālhā, &c.
Imperat.	gāh	gāhā or gāā
Past Cond.	gāthā	
Past Indic.	gēā	f. gēi Pl. gēē f. gēi
Participle	gāhīkari,	having gone; gēōrā, in the state of having gone; gāṇēbālā, goer, about to go

**raiṇhū, remain.**

Fut.	rēmhā or rēlhā	rēlhā rēlhā, &c.
Imperat.	rēhī	rēhī
Past. Cond.	rēhntā	
Past. Ind.	rēhā	

**bēshṇū, sit.**

Fut.	bēshmā	
Past Cond.	bēshntā	
Past. Ind.	bēthā	

## Transitive Verbs.

**mānū**, beat, almost exactly like *jhaṇṇū*.

Fut.	māhmā or mammā or mārēlā mārēlā mārēlā, &c.
Past Cond.	māta (pronounced māt <sup>a</sup> ).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thēā, with agent case of subject, mārā thēā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular :—

**khāṇū**, eat, (in agreement with fem. noun *khaiṇī*).

Past Cond.	khāṭā f. khaīti
Past Ind.	khaū f. khāi, Pl. khāṣ
	<b>pēṇū</b> , drink

Past. Cond.	pētā
Past. Ind.	pētū.

**dēṇū**, give.

Fut.	dēmā dēlā, &c.
Past. Cond.	dētā
Past Ind.	dittā

**laiṇū**.

Fut.	lēmā lēlā, &c.
Past Cond.	laītā
Past. Ind.	lēā

**bōlṇū**, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

**kāhnū**, do.

Fut.	kāhmā
Pres. Ind.	kāhtā ā
Past Ind.	kēā
Participle	kēōrā, in the state of having been done.

**jāṇṇū**, know.

Past Ind.	jāṇū
-----------	------

**lōi ēiṇū**, bring and **lōi gāhṇhū**, take away are like *aīṇū* and *gāhṇhū*.

*Curāhi.*

The change of *khāqū* to *khainī*, and *khātā* to *khātti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadravāhī, Pāḍarī, Jammū (Dōḍā) Sirāji, Rāmbanī and Pōguli, and finds its fullest development in Kashmiri.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.	pākrū, bird.
mā, mother.	ill, kite.
bhāṣ, bhāū, brother.	siālī, fox.
daiddī, elder sister	hāthī, elephant.
bhīṇ, younger sister	hatt, hand.
puttar, son.	paid, pair, foot.
dhēū, daughter.	nak, nose.
muṇsh, husband.	ṭir, ākhri, eye.
jō, wife.	mūh, face.
maṛdū, man.	dant, tooth.
trēmat, woman.	kann, ear.
gabhrū, boy.	shirual, kēsh, hair.
kuḷī, girl.	shir, head.
guāl, puāl, shepherd.	jīb, tongue.
ghōr-ā, horse.	pait, stomach.
-ī, mare.	pitth, back.
dānt, ox.	pīṇḍā, body.
gā, cow.	pōthī, katāb, book.
mhai, buffalo.	kalm, pen.
bakr-ā, he-goat.	manjā, bed.
-ī, she „	ghar, house.
bhradd, bhēddū, sheep.	daryau, river.
kutt-ā, dog.	gadd, khōl, stream.
-ī, bitch.	dhār, hill.
rikkh, bear.	padhr, plain.
sīh, leopard.	pattī, field.
brāhg, mirg, panther.	rōṭī, bread.
gadhā, ass.	pānī, water.
kukkh-aṛ, cock.	kinak, wheat.
-rī, hen.	kūkhri, maize.
bērā-l, cat (male).	butṭ, tree.
-lī, „ (female).	girā, field.
ūt, camel.	naggar, city.



baṇ, jungle.  
 māchī, fish.  
 bat, way.  
 phaḷ, fruit.  
 mās, meat.  
 duddh, milk.  
 aṇḍhērū, egg.  
 ghōū, ghi.  
 tēl, oil.  
 chāh, buttermilk.  
 dih, day.  
 rāt, night.  
 dih, surj, sun.  
 shukḷi, moon.  
 tāra, star.  
 byār, wind.  
 jhaṛī, maigh, rain.  
 dhup, sunshine.  
 bharōṭū, bhārā, load.  
 bī, seed.  
 lōhā, iron.  
 kharā, good.  
 būrā, bad.  
 baḍḍā, big.  
 māṭhrā, small.  
 daḷiddri, lazy.  
 hōsēcār, wise.  
 māṛā, ignorant.  
 tauḷā, swift.  
 pīnā, sharp.  
 uthrā, high.  
 chēl, beautiful.  
 aīrā, ugly.  
 ṭhaṇḍā, cold.  
 tattā, hot.  
 miṭṭhā, sweet.  
 ujḷā, clean.  
 taiār, ready.  
 thōṛā, little.  
 matā, much.  
 bhōṇū, be, become.  
 aīṇū, aīṇū, come.

gāhṇhū, go.  
 bēshṇū, sit.  
 laiṇā, take.  
 dēṇā, give.  
 jharṇū, fall.  
 uṭhṇū, rise.  
 kharē uṭhṇū, stand up.  
 hērṇā, look, see.  
 khāṇā, eat.  
 pēṇū, drink.  
 bōḷṇā, speak.  
 kāhnū, „  
 raiḥṇhū, remain.  
 mānū, beat.  
 paryāṇṇā, recognise.  
 jāṇṇā, know.  
 puṇa, arrive.  
 naṣṇā, run.  
 naṣḥī gāhṇhū, run away.  
 baṇāṇā, make.  
 rakṇā, place.  
 hak pāṇa, call.  
 miḷṇā, meet.  
 shikhrṇā, learn.  
 paṛṇā, read.  
 likṇā, write.  
 marnā, die.  
 shuṇṇā, hear.  
 haṭṭṇā, turn.  
 calī ēiṇū, return.  
 bhiṛṇā, fight.  
 jitṇā, win.  
 hārṇā, be defeated.  
 calī gāhṇhū, go away.  
 bāṇā, bāḥṇā, sow.  
 dānt jukaṇē, plough.  
 khalāṇa, give to eat.  
 pēōāṇā, give to drink.  
 shuṇāṇā, cause to hear.  
 carnā, grave.  
 cārṇā, cause to graze.

*Ourāhi.*

## NUMERALS.

*Cardinal.*

1—ak.	37—satatttri.
2—dōi.	39—untāli.
3—trāi.	40—cālhi.
4—cōūr.	47—sattāli.
5—panj.	49—upunjā.
6—chē.	50—panjāh.
7—satt.	57—satunjā.
8—atth.	59—upāhaṭṭ.
9—naō.	60— <u>sh</u> atth.
10—daṣh.	67—satāhaṭṭ.
11—yāhrā.	69—uphatthar.
12—bāhrā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—upāsi.
15—pandhrā.	80—āsī.
16—shōlā.	87—satāsi.
17—satāhrā.	89—upainuē.
18—atthāhrā.	90—nabbē.
19—unnfh.	97—satainuē.
20—bīh.	100—sau.
27—satāi.	200—dōi sau.
29—upāttri.	100,000—lakkh.
30—trihi.	

*Ordinal.*

1st, pēihlā.	ak bēri, once.
2nd, dūṣ.	dōi bēri, twice.
3rd, trēṣ.	pēihli bēri, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuṣ.	addhā, half.
6th, chēnuṣ, chaṭhā.	paupē dōē, $1\frac{1}{2}$ .
7th, saituṣ.	sauā dōē, $2\frac{1}{2}$ .
10th, daisuṣ.	aḍhāē, $2\frac{1}{2}$ .
	ḍēḍḍh, $1\frac{1}{2}$ .
	sāḍhē cōūr, $4\frac{1}{2}$ .

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

## SENTENCES.

1. Tipdā nā kitū ā ? What is thy name ?
2. Is ghōrē ri kētrōpi umbār ā ? How much is the age of this horse ?
3. Ēphā Kashmīr kētrōrē dūr ā ? From here how far is Kashmīr ?
4. Tipdē bōbbārē (babbārē) gharē kētrōrē larē āntē ? In thy father's house how many boys are there ?
5. Aū ajj dūr kinā hanthi yāh. I to-day from far have walking come.
6. Miṇḍē cacērā gabhrū usēri bhīni saṅgā bēhōrā ā. My uncle's son is married to his sister.
7. Gharē hacchē ghōrē ri kāthi ā. In the house is the saddle of the white horse.
8. Usēri piṭṭhi pran kāthi chaṛ. Upon his back put the saddle.
9. Mī usērā puttār matā mārā. I beat his son much.
10. Ōh dhāvā ri cōṭi pran gāyyā bakri cātā ā. He on the summit is grazing cows and goats.
11. Ōh us buṭṭā hēṭṭh ghōrē pran bēhōrā ā. He under that tree on a horse is seated.
12. Usērā bhās appi bhīni kinā baḍḍā ā. His brother is bigger than his sister.
13. Usērā mul aḍhās rupayyē. Its price is two and half rupees.
14. Miṇḍā babb us maṭhrē gharā majh bastā ā. My father lives in that small house.
15. Usni ōh rupayyā dēi dēā. To him give that rupee.
16. Ōh rupayyā us kinā lēi lēā. That rupee take from him.
17. Usni jugtē kanē mārikari ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes.
18. Khūhā kinā pāni kaḍḍhā. From the well draw water.
19. Mī agrhē calā. Walk before me.
20. Kusērā gabhrū tuārē picchē (or picōrē) ōintā ? Whose boy is coming behind you ?
21. Ōh tūē kus kinā mull lēā ? From whom did you buy that ?
22. Giraiyyē rē ōkki haṭṭiwālē kinā lēā. From a shopkeeper of the village.

# LĀHULĪ. (Lāhulī).

## NOUNS.

### Masculine.

rhā, horse.

#### Singular.

N.	rhā
G.	rhānu
D.A.	rhāphi
Loc.	rhā andrēz
Ab.	rhā dōts
Ag.	rhāts
V.	rhā

#### Plural.

rhān
rhānē du
„ di
„ andrēz
„ dōts
rhānēz
rhānērē

hāthī, elephant.

N.	hāth-i
G.	-i
D.A.	-i vi or bi
Ag.	-i

-i
-i du
-i dī
-iz

bā, father.

N.	bā
G.	bāō
D.A.	bābi
Ab.	bāō dōts
Ag.	bāō
V.	bā

### Feminine.

milyō, daughter.

N.	mīl-yō
G.	-yō
D.A.	-yō vi or bi
Ab.	-yō dōts
Ag.	-yōē
V.	-yō

-yōr
-yō du
-yō dī
-yō du dōts
-yōz
-yōrē

*Lāhulī.*

## rhīṇ, sister.

N.	rhīṇ	rhīr
G.	rhīṇ	rhīrē du
D.A.	rhī vi or bi	„ dī
Ab.	rhīu dōts	„ du dōts
Ag.	rhī	rhīz
V.	rhīṇ	rhīrē rē

## PRONOUNS.

*Singular.*

	1st	2nd	3rd
N.	gē	kū	du
G.	gēū	kā	dō
D.	gē vi, gē harē	kā vi, kā harē	dō harē
A.	gē vi, gē	kā vi, kā	dō vi, du
Ab.	gēō dōts	kā dōts	dō dōts
Ag.	gī, gē	kē	dōi

*Plural.*

N.	yēr	kēr	dōr
G.	yē du	kē du	dō du
D.	yēr vi, yē du harē	kēr vi, kēdu harē	dōr vi, dō du harē
A.	yēr, yēr vi	kēr, kēr vi	dōr, dōr vi
Ab.	yē dōts	kē dōts	dōd dōts
Ag.	yēz	kēz	dōz

gēō, kēō, ēnō, appear to be used for my, thy, his, &c., instead of gēū, kā, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness *ārī* who? G. *ādu* Ag. *az*.

Other pronouns are *chī*, what? *chā*, something, anything.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōrē*, big, *rhīṇ vē mōrē*, bigger than the sister.

*dhūā*, like this or that, *chan*, like what?

*dhō*, so much or many, *chīrī*, how much? *tēmī*, how many?

*Lāhulī.*

## ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ěntě, ěntě, now	děr, here
dōrě, dhōrě, after that, then	dur, nuar, there
abē, when ?	nuhě, there, in that place
abělā, when	already specified
tō, to-day	aūr, where ?
mūdā, to-morrow	kinu, where
īūrā, day after to-morrow	dōts, from here
mūīrā, day after that	tōri, up
yērě, yesterday	tsambi, near
turā, day before yesterday	ōhētār, ōhētār, far
tūi turā, day before that	tūri, in front
abělā ma, never	thalēr, behind
tūi, formerly	tōng, tōr, inside
tě, then, after that, therefore	dāthi, dāthiri, outside

Others are *chārī*, why, *dō thālě* or *du gappā lhājī*, for the reason that, *ōē*, yes, *ma*, no, not, *darbar*, quickly.

## PREPOSITIONS.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harē, beside me
dīrā, on this side	gērā sādē, with me
andrěz, bījhā, within	dōbī, dō vi, for him
tōthī, upon	giū tūi, in front of me
pōě, under	kě thalě, behind you

dō thalě, for his sake

## VERBS.

*Auxiliary.*

Pres. I am, &c.	shuk	shun	shud or shu	shunui	shunni	shūr
or	tōdō	tōdōn	tōd	tōdōni	tōdōni	tōdōr
Past I was, &c.	tōig	tōin	tōi	tōini	tōini	tōir

*Lāhulī.**Intransitive Verbs.*

*dāpī*, fall (from a horse, &c.).

Fut.	dāpög	dāpōn	dāpdō	dāpōni	dāpōni	dāpör
Imperat.	dāpa	dāpäni				
Pres. Ind.	dāpā-dō or -dög	-dön	-d	-dōni	-dōni	-dör
Impf.	dāpā-dög	-dēn	-dē	-dēni	-dēni	-dēr
Past Ind.	dājō-dög	-dēn	-dē	-dēni	-dēni	-dēr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dau tha	dāpēni thō				

Other tenses. For negative prefix *ma*.

*bajēsī*, fall dawn.

Fut.	bajēsög, &c., like dāpög					
Imperat.	bajēsa	bajēsani				
Pres. Ind.	bājesā -dō or -dög					
Impf.	bājēsādög					
Past	bajēsädög					
Fut. Neg.	ma bajēs -ik	-in	-id	-ini	-ini	-ur
Imperat. Neg.	bajēsu tha	bajēsēni thō				

For other tenses prefix *ma*.

*shubī*, be, become.

Fut.	shög					
Pres. Ind.	shuā -dō or -dög					
Impf.	shuādög					
Past Ind.	shutög (like dāpādög)					
or	shut -ō	-ön	-ō	-öni	öni	-ör

*ābī*, come.

Fut.	āb -ög	-ön	-dō or -du	-öni	-öni	-ör
Imperat.	ādeuh	ādāni				
Pres. Ind.	ābād -ō or -ög					
Impf.	ābādög					
Past	andög					
or	ādīg	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used only in the	1st and 3rd	Sing.	
Fut. Neg.	māng	mān	mān	māni	māni	māndur
Imperat. Neg.	thādeuh	thādāni				
Pres. Ind. Neg.	mābādō					

## Lāhūli.

Impf. Neg.	mābādēg				
Past Ind. Neg.	from andēg	āggēmu	ānnēmu	ānoēmu	
		ānniēmu	ānniēmu	ānniēmu	

ibi, go.

Fut.	yōg	yōn	yādu	yōni	yōni	yōr
Imperat.	il	ilāni				
Pres. Ind.	yuād-ō	or -ōg				
Impf.	yuādēg					
Past Ind.	idēg					
or	idō	idōn	ilēā	or ilēad	idōni	idōni idōr
Fut. Neg.	mēhg	mēhn	mēhl	mēhni	mēhni	mēhlur
Imperat. Neg.	thēl	thēlāni				
Pres. Ind. Neg.	mayyuādō					
Impf. Neg.	mayyuādēg					
Past Ind. Neg.	from idēg	iggiēmu	innēmu	ilēmu		
		inniēmu	inniēmu	ilurēmu		

braŋ, sit, live, stay.

Fut.	braū	brauōn	braūdu	brauōni	brauōni	braūōr
Imper.	braū	braini				
Pres. Ind.	brāidō					
Impf.	brāidēg					
Past Ind.	brēthō					
Neg.	Prefix <i>tha</i> to Imperat. and <i>ma</i> to other parts					

pīpī, arrive.

Fut.	pīpō	pīpōn	pīpudu	pīpōni	pīpōni	pīpōr
Pres. Ind.	pīpādō					
	pījidō					
Impf.	pīpādēg					
	pījidēg					
Past Ind.	pīg	pīn	pī	pīni	pīni	pīr

khōsī, be obtained, meet.

Fut.	khōsāy	-ō	-ōn	-ūdu	-ōni	-ōni	-ōr
Impf.	khōsitēg						
Past	khōsiga	khōsina	khōsirī	khōsini	khōsini	khōsira	

krābī, weep.

Fut.	krābōg	krābōn	krābudu	krābōni	krābōni	krābōr
Pres. Ind.	krābādō					
Impf.	krābādēg					



## Lāhulī.

## Transitive Verbs.

tēzī, beat strike.

Fut.	tēm	-ōg	-ōn	-dō, &c.
Imperat.	tēū	tērēni		
Pres. Ind.	tēzād	-ō or -ōg		
or	tēmād	-ō or -ōg		
Impf.	tēzādēg			
or	tēmādēg			
Past Ind.	tēngādēg			
Fut. Neg.	ma tēng or tēzi	ma tēn	ma tēū	
	ma tēni	ma tēni	ma tēūr	

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zē, eat.

Fut.	zauō	zau	zau	zauni	zāni	zāni
Pres. Ind.	zauād	-ō or -ōg				
Impf.	zauādēg					
Past Ind.	zēdēg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdōr

raṇḍi, give.

Fut.	rāmō					
Imperat.	raū	rāni				
Pres. Ind.	raṇḍād	-ō or -ōg				
	ramādō					
Impf.	raṇḍādēg					
	ramādēg					
Past Ind.	randēg					
or	randa	randan	randō	randani	randani	randōr
or	rēg	rēn	rē	rēni	rēni	rēr
or	rē	rēn	rē	rēni	rēni	rēr

kūrī, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūrādō					
Impf.	kuādēg					
	kūrādēg					
Past Ind.	kutēg					
	kuta	kutan	kutō	kutani	kutani	kutōr
	kūig	kūin	kūi	kūini	kūini	kūifr

*Lāhulī.***lhāi, do.**

Fut.	lhau	lhauan	lhauḍo	lhauēni	lhauēni	lhauēr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādēg					
Past	lhātēg					
	lhōg	lhōn	lhō	lhōni	lhōni	lhōr
	lhōga	lhōna	lhō	"	"	"
Neg. Imperat.	thalō	thalāni				

**kēfi, leave.**

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kēō	kēōāni				
Pres. Ind.	kēfādō					
Impf.	kēfādēg					
Past	kētā	kētau	kētō	kētani	kētaui	kētar

**nēzi, know.**

Fut.	nēō	nēn	nēō	nēni	nēni	nēōr
Pres. Ind.	nēwādō					
Impf.	nēwādēg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut.-Neg.	maiēng	maiēna		maiē		
	maiēni	maiēni		maiōra		

**tāzi, see, look.**

Fut.	tāmō	tāmōn	tāmdō	&c.
Pres. Ind.	tāzādō			
Impf.	tāzādēg			
Past	tāng			

**khaṇḍi, see, look.**

Fut.	khamo
&c.	&c.

**hābi, bring.**

Fut.	hābō	hābōn	hābdō, &c.
Imperat.	hādeu	hādāni	
Pres. Ind.	hāndō		
or	hābādō		
Impf.	hāndēg		
or	hābādēg		
Past	hānda	hāndau	hāndō hāndāni hāndāni hāndōr

## Lāhulī.

shizī, take away.

Fut.	shō	shōn	shudō	shōni	shōni	shōr
Imperat.	shil	shilāni				
Pres. Ind.	shidō					
Impf.	shidēg					
Past	shida	-au	-o	-ani	-ani	-ōr

tsātsī, send.

Fut.	tsapō	tsapōn, &c.
Pres. Ind.	tsapādō	
	tsātsādō	
Impf.	tsapādēg	
	tsātsādēg	
Past	tsāttā	tsāttan tsāttō, &c.

thazī, hear.

Past	thātēg	
	thāig	thāin thāi, &c.

## NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, viz., the Agent case with the Infīn. Of Panjābī *ōs ghallpā hōwēdā*, he will have to send. *gī ibī tōig*, I had to go; *kē zē tadan*, thou hast to eat; *dōi ranḍī shū* he has to give.

Thus we have *gī ibī tada* or *tō* or *ta* or *shuk*, I have to go.

*gī ibī tōig* or *tarēg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadōni	tadōri	tadōr
tarēg	tarēn	tarē	tarēni	tarēni	tarēr
tōig	tōin	tōi	tōini	tōini	tōir
shuk	shun	shū	shuni	shuni	shūr

For *shuk*, &c., the 3rd Sing. (*shū*) is also used indecl. This may apply to the others also.

The negative of *ibī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mābī tada*.

Habit is expressed by combining *lhāi*, do, make, with the Infīn.

## Lāhulī.

(slightly modified) of the verb which gives the thought required : thus :—

*tha dāpā lhaō*, do not make a habit of falling.

*gē ābā lhādō*, I am in the habit of coming.

*dōz lēzā lhādēr*, they were in the habit of beating.

*habsī tha lawa lhānī*, do not tell lies (*lhāī*, compounded with itself.)

## Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

*raṇḍī*, give and *kērī* leave, *gī rānī kētā*, I gave left, gave altogether  
*kērī*, leave " " " *gī kēzh kēō*, I shall leave-leave, leave  
altogether.

*tēzī*, beat, *kērī* leave, *kē tēj kēlan*, thou beating leftest, thou beatest  
much.

*lhāī*, do and *kērī*, leave, *lhajī kērī*, do leave, do thoroughly.

*raṇḍī*, give and *lhāī*, do, *dōī rāma lhātē*, he giving made, he gave  
(cf. Fut. *rāmō*).

*tēzī*, beat and *lhāī*, do, *kē tēma lhaō*, beating make, beat thou, (cf.

Fut. *tēmōg*) *kē mē tēma thalō*, do not habitually strike anyone  
(lit. thou man striking not do.)

*shūbī*, become, and *ībī*, go, *shujīdō*, *shujīdēy*, *shujyō*, I become, I  
became, I shall become.

Thus *nēnz hābī*, and *nēnz shīzī*, are emphatic forms of *hābī*, bring,  
and *shīzī*, take away.

*azā* is compounded with *ībī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

*hazā* with *ābī*, come, expresses 'again' 'back,' come back or return,  
*gī mūdā hazā ābī tada*, I have to return to-morrow.

*phāē raṇḍī*, divide, *phugē kērī*, spoil, waste, *shēj ībī*, become alive.

*Conditional sentences*.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (lit. he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed

*Lāhulī.*

with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in *-əg* may also be made to end in *-əg*.

The Future is used for the Pres. subjunctive as in Kashmīrī.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

*Natural Relationships, etc.*

bā, father.	milyō, daughter.
cəjē bā, (small father) uncle, younger than father.	rū, father-in-law.
yā, mother.	gāhseu, husband.
kag, elder brother	mēz, wife.
	gāluū, mī, man.
	mēzmi, woman.
nuā, younger brother.	karū, yō, boy.
	milyō, girl.
rhī, sister.	cōr, thief.
yō, son.	puhāl, shepherd.

*Animals.*

rhā, horse (common gender).	rikkh, black bear.
tshāh, horse (m).	ōmū, red bear.
nabrhā, mare.	thar, leopard.
baq, ox.	shaqkhū, kind of wild cat.
rēnz, calf.	kār, ass.
rāhd, cow.	sūr, pig.
mhēf, buffalo.	kūgā, cock, hen.
yāg, yak.	bhīr, cat.
rhiz, goat (male).	tarbhīr, cat (male).
lā, „ (female).	ār, ur, camel.
kats, sheep (male).	pyā, bird.
mā, „ (female).	ill, ill kite.
khūi, dog, (common).	guā, jackal.
bā, dog (m.).	hāthi, elephant.
mē, bitch.	

*Parts of the Body.*

gur, hand.	krā, hair.
kunz, foot.	punz, head.
īā, nose.	lhā, tongue.
tīr, eye.	khōg, khōp, stomach.
mōt, face.	thākh, back.
ā, mouth.	phug, body.
rīr, ear.	

*Lāhuli.**Common Objects.*

pad, book.	kham, clothes.
mashādan, pen.	guthāb, ring.
mānnī, bed.	paular, shoe.
cumh, house.	shā, meat.
bēndi, river.	pānu, milk.
gar, stream.	ṭigli, egg.
raṇ, hill.	mar, ghi.
patthar, plain.	tiēll, oil.
rhī, field.	bōdī, buttermilk.
rāri, bread.	haṛi, shop.
tī, water.	ṭaṇ, ṭaṇṅ rupee.
chuā, wheat.	nīhr, day.
kugi, maize.	niūrōdb, night.
butṭh, tree.	yēgī, sun, sunshine.
palānz, saddle.	lazā, moon.
nagar, village, city.	karh, star.
baṇh, jungle.	lanh, wind.
matsh, fish.	mug, rain.
amh, way.	kurh, load.
māl, property.	bē, seed.
cij, thing.	nīlām, iron.
dēsh, mulkh, country.	

*Abstract Nouns.*

aṅgā, famine.	gunāh, sin.
mansā, intention.	dāb, pity.
habsi, lying.	ṭēhl service.
cōri, theft.	ūiāb, answer.
kam, work.	hugam, order.
biāh, marriage.	khushi, happiness.
miṇ, name.	cāl, sound.
lāhā, price.	barsh, year.
kharc, expense.	

*Adjectives.*

ruṭh, good, beautiful, clean.	tshōi, fat.
madam, bad, lazy, ignorant,	jūshī, befitting.
ugly.	shil, wise.
mōrē, big.	rush, swift.
cējē, bās, knajb, little.	tsanjī, sharp.
drāldā, straitened.	raṅgi, high.
ōnyi, hungry.	sōhī, cold.

*Lahulz.*

tōr, hot.  
gur, sweet.  
thōrē, little.  
jama, togethier.

hajē, much, many.  
yūē, bātēr, all.  
sūsī, white.

*Verbs.*

shūbī, shubī, be, become.  
ābī, come.  
ibī, go.  
braī, sit, live.  
shīzī, take, take away.  
hābī, bring.  
raṇḍī, give.  
dāpī, fall (from horse, &c.).  
bajēsī, fall down.  
khayā shubī, rise, stand up.  
khaṇḍī, tāsī, see look.  
zē, eat.  
tumī, drink.  
kūrī, say, speak.  
kushī, sleep.  
lhāī, do, make.  
tēsī, strike, beat.  
sēsī, recognise.

nēzī, know.  
pīpī, arrive.  
drō raṇḍī, run.  
pōshibī, run, run away.  
ād kūrī, call (*lit.* say 'come'?).  
khōsī, be obtained, meet.  
parēphī, read.  
tsēzī, write.  
sī, die.  
thazī, hear.  
hazā ābī, return (come again).  
guāh raṇḍī, embrace.  
au raṇḍī, kiss.  
azā ibī, go away.  
har tsūzī, plough.  
tsātsī, send.  
krābī, weep.  
kērī, leave.

*NUMERALS.**Cardinal.*

1—ittī, i.  
2—jur.  
3—shum.  
4—pī.  
5—ṇā.  
6—trūī.  
7—nhī.  
8—rhē.  
9—kū.  
10—sā.  
11—sēīdī.  
12—sani.  
13—shashum.

14—sāpī.  
15—saṇ.  
16—sātrūī.  
17—sāhnī.  
18—sārē.  
19—sōskū.  
20—nīzz.  
100—rā.  
200—nīrhā. (700?)  
900—kūrhā.  
1,000—sārā.  
100,000—lakh.

*Ordinal.*

1st, tūmī.  
2nd, jurmī.

3rd, shummi.  
4th, pīmī.

## Lāhulī.

5th, ṇāmi.

6th, trūmi.

7th, nhimī.

10th, sāmi.

khaṇṇi, half.

ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

## SENTENCES.

1. Kṣ miṇ chī ṣhu? Thy name what is?
2. Di rhāphī tēmi shūi? This horse's how much (age) is?
3. Dēts Kāshmir chirī ḍhētār tē? From here Kashmir how far is?
4. Kṣ bāḍ dōr tēmi yō tōd? In thy father's house how many sons are there?
5. Gē tō ḍhētārē āndō. I to-day from far walked.
6. Gēu cējō bāḍ yōḍ dō rhīra sādō biāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cuṇh (or cumh) sāsī rhān (or rhāphī) palānz tōd. In the house the white horse's saddle is.
8. Dō thākhāri palānz tshū. On his back the saddle bind.
9. Gi dō yō hajē tēṅgādōg. I his son much beat.
10. Rāḍ punzari trāḥ ghuaṇ pauhāle ruātsādō. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōḍḍ dū rhān tōṭhī tēzi tōi. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīṇ vē mōṇ tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭaṇ. Its price is two and a half rupees.
14. Gēu bā bāḍ cumhu brā. My father in a little house lives.
15. Dōbi dī ṭaṇṅ rani kēḍ. To him this rupee giving leave.
16. Dū ṭaṇṅ dō dōts nēnz hāḍeu. That rupee him from take.
17. Dō kē hajē tēu thāzēran tshū. Him thou much beat with ropes bind.
18. Bāini ti hund. From the spring water draw.
19. Giū tūi jō. Me in front of walk.
20. Kṣ thālē āduh yō ābād? Thee behind whose boy comes?
21. Kē du āḍō dōts hāndān. Thou that whom from tookest.
22. Gi haṇi dōts hāndā. I shop from took.

## THE PARABLE OF THE PRODIGAL SON.

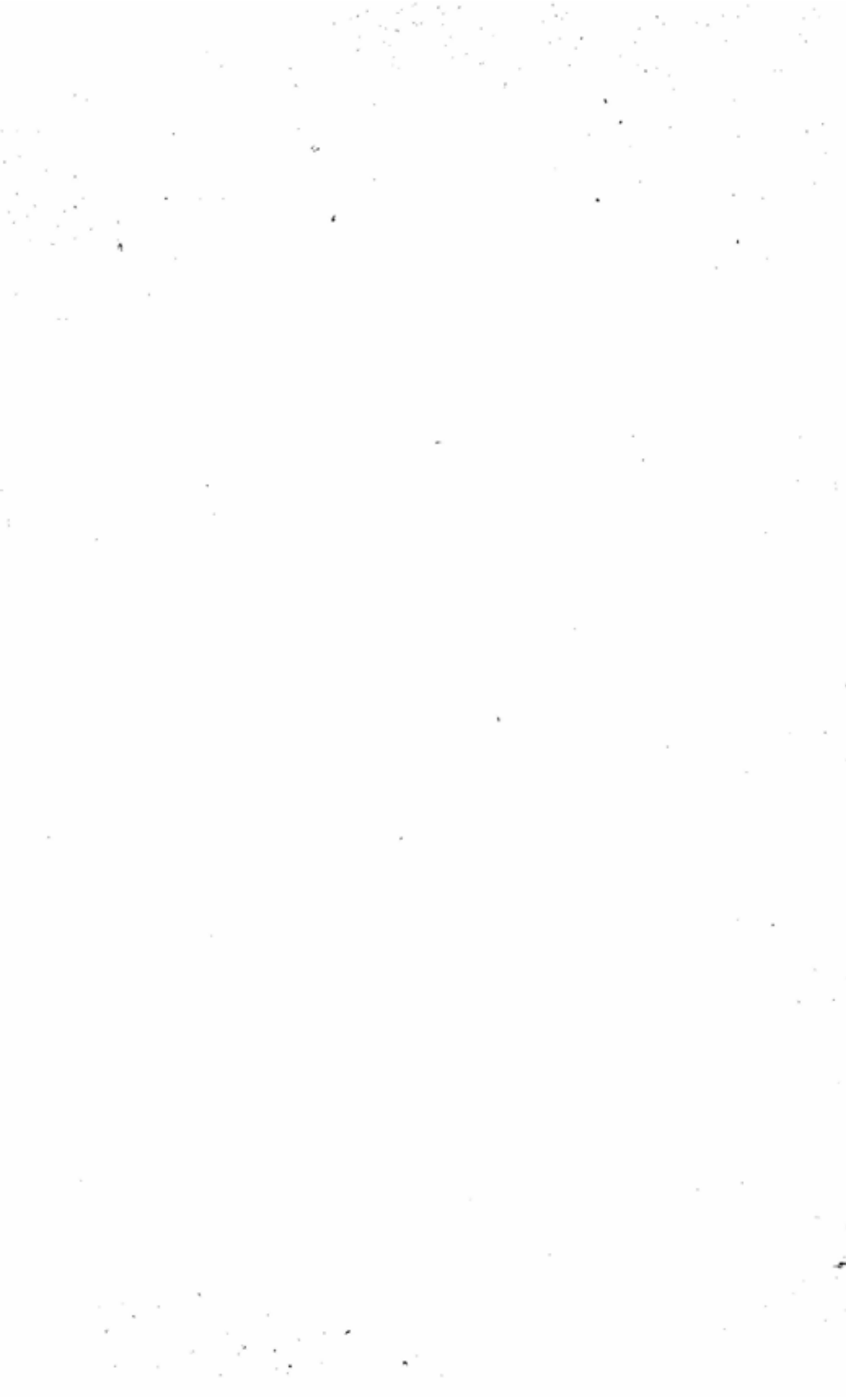
Dōrāḍ dōi kutō (kūi): i miḥ jay yō tōi; oḍjē  
 Then he said: one man-to two sons were young



yōi bārā kūi, ē bā anyō māl gēbi pīpā gēbi raū;  
 son father to said, O Father what property me-to arrive me-to give  
 dōi ēnō māl phās randō. Dōts thalē thōra dīnē cōjē  
 he own property dividing gave. From-that after few days young.  
 yōi yūē cij jama lhātē (lhē), ōhētār mulkharī idē. Dōrē  
 son all things together made, far country-to went. There  
 dōi madam kam lhātō, ēnō māl phugē kētō. Du bēlā ri  
 he bad work did, own property wasting left. That time at  
 batē kharc shujidē dō dēshā ri binā angā shutē (shujidē or idē)  
 all spent became that country in great famine became.  
 Dōrē du drāldā shujidē. Dōrē dō dēsharī i sāsūkārē  
 Then he straitened became. Then that country of one money lender  
 dōrē idē. Dōi ēnō rbirī sūrar ruātsi tsāttē. Dō mansa tōi  
 near went. He own field swine to graze sent. His intention was  
 du shag sūraz zauādēr ēnō khōg pīmādēg. Azla dōbi  
 that husk-food swine were-eating own stomach I might fill. But him-to  
 challa ma ramāder. Dōrē dōbi hōsharī (hōsh) āndē  
 anything not they were giving. Then him-to sense in (sense) came  
 tē kutē: Giū bāō anyō kamlhāzā dī (dumbizār)  
 then he said: My father-of how-many work-doers to (workers)  
 hajē rōri tōd. Gē dēr ōnyi siuādō, gē khās atsā gēō  
 much bread is. I here hungry am dying, I stand arising own  
 bāō dōr yōg, wōi gī dōbi kōg:— gī sargō kē  
 father near will go, also I him-to will say:— I heaven-of thy  
 gunāh lhēga. Ēntē dī jōgē mad hazā kē yō kūri, gēbi  
 sin did. Now this worthy not-am again thy son to-say, me  
 kē (kēnō) kam lhazādu sāhi lhaō. Dōrē atsā ēnō  
 thy (own) work doers like make. Then having-risen own  
 bāō dōr ilī (idē). Ēntē du ōhētār tōi du tāri dō bāb  
 father near went. Now he far was him having-seen his father-to  
 dāh ādī, dōi drō rē, dōi mūthū guāh rē, mast au rē.  
 pity came, he run made, he neck-to embrace made, much kiss made.  
 Yōi dōbi kūi:—gī sargō kē gunāh lhēga. Ēntē dī jōgē  
 He him-to said:—I heaven-of thy sin made. Now this worthy  
 mad, hazā kē yō kūri. Dō bās nōkarari kūi ruṭhē  
 not-am again thy son to say. His father servants-to said good  
 ruṭhē kham hunj hādāni, kēz dōbi kham rāhni,  
 good clothes taking-out bring, ye him-to clothes put-on (give?)

## Lahul.

gūi guthāb rāhni, kōnzari paular rāhni, mōrē rēnz shārēni  
 hand-to ring put on feet to shoes put on fat calf kill  
 yēz zauani khushī lhauani, du gappā lhāji di giū  
 we shall-eat happiness shall-make this matter making this my  
 yō sīdē tōi ēntē haza shīn ili, tūi hiōshēntē khōsa  
 son dead was now again alive-went, formerly was-lost now has-been  
 ilēā. Dōrē dōz khushī lhātēr. Dō mōrē yō rhīrī tōi,  
 obtained. Then they happiness made. His big son field-in was,  
 aū ghārī cūmh kachā pī (ādi) gīdō garpī mī cāl  
 what time house near arrived (came) singing dancing of also noise  
 thātē (thāi). Dōrē i cāgara bi ād kutē rhugādē:— chī shujad.  
 heard. Then one servant to called asked:-- what became.  
 Dōi dōbi kūi:— Kē nuā anjad, kē bās tshōi  
 He him-to said:--Thy younger-brother came, thy father fat  
 rēnz shaiādō, dō thālē dū rāji bāji khōsiri. Du  
 calf is killing that for he well was obtained. He  
 rōshē shīrī tōng mēliādē. Dō bā dāthi anji du  
 became-sulky in not-went. His father out having-come him  
 chēndi. Dōi bābi āiāb lhātē. Dhō barsē kē  
 persuaded. He father-to answer made. So-many years thy  
 tēhl lhātēg, gī kē hugam thuāsi ma, kē abēlā i lā  
 service I did, I thy order rejected not, thou ever one goat  
 gībi ma randēn ((rāshī) kēnō yārada sādē khushī gappā  
 me-to not gave thy-own friends with happiness talk  
 lhau: abēlā kē di karū ādi, dōi kē māl madam  
 make: when thy this son came he thy property bad  
 kammāri kharāb lhāji, kē dō thāli rēnz shaiādēn.  
 works in evil having-made thou him for calf killedst.  
 Dōi dōbi kūi:— ē yō kū hamēsh giū kachā tōdōn; giū  
 He him-to said:—O son thou always me near art; mine  
 tōd dū kē shū. Khūshī lhāi, khushī shūbi jūshī  
 is that thine is. Happiness to make, happiness to be fitting  
 tōi. Kē di nuā sīdē tōi ēntē hazā shīn ili,  
 was. Thy this young-brother dead was now again alive became,  
 tūi hiōshēntē khōsa ilēā.  
 formerly was-lost, now has been obtained.



## BHADRAWĀHĪ, BHAĻĒSĪ AND PĀḌARĪ DIALECTS.

### INTRODUCTION.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Cināb river. By Bhadravāhis themselves the district is called *Bhadhlā*, with the accent on the second syllable, while Kashmīris call it *Bōdarkāh*. Bhaḷās is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhaḷās by a valley only six or seven miles across, lies north of and contiguous to Pāṅgi in Camba State. From Pāṅgi it is two or three marches down the Cināb to Pāḍar; Kishtawār is four stages lower down the river. Another three marches will bring us into the heart of the Bhaḷēsī country immediately to the west of which Bhadravāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Curāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadravāhī *gāhṇū*, Bhaḷēsī *gāhṇu*, Pāḍarī *ghēṇ*; cf. Kashmīrī *gatsun*. Bhadravāhī *zāṇū*, say, *zāṇū* kuow, Bhaḷēsī *dzāṇū*, *dzāṇṇu*, remind us of Kashmīrī *dōpun* and *zānun*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *han<sup>a</sup>*, *hin<sup>a</sup>*, is or are; *thē<sup>a</sup>*, was (cf. the grammar passim); in its introduction of *y* before *e* or *i*, as *lyēkhṇ*, write, Kashmīrī *lyēkhun*; *dyēṇ<sup>a</sup>*, I shall give, *dyittō* gave, Kashmīrī *dyēma*, *dyut*; in some of its pronouns, as, *mēēṇ* or *mēṇ*, my; *tēēṇ*, *tēṇ*, thy; *hēṇ*, our, *tōhṇ*, your; cf. Kashmīrī *myēn*, *cōn*, *sōn*, *tuhund*; in its 3rd person neuter pronoun *tuth*, Kashmīrī *tath*; and in its word for 'why,' *kyē*, Kashmīrī *kyāzi*. The introduction of *y* is not always regular. Thus they say both *īj* and *yīj*, mother; *pītṭh* and *pyītṭh*, back; *ikk* and *yikk* one.

\* In the presence of *r* instead of *r* in the adverbs of place, one is reminded of the Sāsi dialect which has *karē*, where? *jarē*, where. For these

words we have Bhadravāhī *kōrī*, *zarī*; Bhaḷesī *kōrē*, *dzōrē*; Pāḍarī *kōr*, *zōr*. For *here* and *there*, however, Sāḷī drops the *r* and has *īth*, whereas these dialects keep to *r*. We are again reminded of Sāḷī in the Bhadravāhī pronouns *ih*, *he*, *she*, *it*, *that*, and *ih*, *this*, which in their Agent Sing. have cerebral *ṇ*, *unī* and *inī*, keeping the *ṇ* through all the Oblique Plural. The Sāḷī corresponding pronouns do precisely the same, having Agent Sing. *un* and *in* and *ṇ* in the Oblique Plural (Agent Plur. *unō*, *inō*).

An interesting feature of these dialects is the frequent preference of *ḍl* (or *dl*) and *ḍhl* to *br* or *bhr*, and of *ṭl* (or *tl*) and *ṭhl* to *tr*. Thus we have Bhadravāhī *ḍhlabbū*, red bear, *ḍhlā*, brother, *ḍhlhg*, leopard, for what in other dialects would be *bhrabū*, *bhrā*, and *barāhg*. We notice also *ḍlaōrō*, in the state of having been married, for *biāhā huā*. The very name for Bhadravāhī, *Bhaḍhlā*, illustrates this. In Bhaḷesī we have *ḍhlabbū*, red bear, *ḍhlhg*, leopard; also *ḍhlḍḍ*, sheep, for *bhēḍ*. In Pāḍarī there is *dlainḍhē*, bind, for *bāndhō*.

Again we find in Bhadravāhī *ṭhlī*, woman, *tlāē*, three, *ṭhlēdi*, day after to-morrow (lit. third day), *ṭhlīh*, thirty, *ṭlēbī*, twenty-three; cf. *strī*, *trai*, *trijjā din*, *trih*, *trē*. In Bhaḷesī we have *ṭlēdhī*, for the day after to-morrow, and in Pāḍarī *tlāē* for three, and *tlēan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *l* and *r* and of *ṭ* and *t* is very common.

Bhadravāhī makes its Genitive Sing. in *rū*, Genitive Plural in *karu*, Dative in *jō*, Locative in *mū*, Ablative in *kara*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēḥ*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in *-ōrō*.

Bhaḷesī very much resembles Bhadravāhī. It has its Genitive Sing. in *-ēū*, Genitive Plur. in *kēū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-ān*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ūō*, and the Conjunctive Participle (*having fallen*, etc.) in *-ōī*.

Pāḍarī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ḍl* for the Ablative Sing., and *kal* for the Ablative Plur. Its Future takes *l* throughout with *ml* in the 2nd and 3rd Plur. The

Future has two forms for the 1st Sing. ending respectively in *-u* when the root of the verb ends in a consonant, and in nasal *u* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *-ōr* or *-aur*, and the Conjunctive Participle in *-i kar*.

The Pāḍarī word for devil, *harmān*, is remarkable. Whether there is any connection with *Ahriman*, the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in *l*, the introduction to the *Gamba* Dialects should be consulted, pp. ii, iii.





## BHADRAWĀHĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in -ō.

##### *Sing.*

##### *Plur.*

N.	ghōr-ō, horse	-ō
G.	-ō rū	-ā karu
D.A.	-ō jō	-an jō
L.	-ō mǎ	-an mǎ
Ab.	-ō kara	-an kara
Ag.	-ō	-ē
V.	-ā	-āu

#### Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar-ō jō, kara, &c.	ghar-an jō, &c.
Ag.	-ō	-ē

#### Nouns in -ī.

N.	hāthī, elephant	hāthī
G.	haithē rū	hāthī karu
D.A.Ab.L.	haithē jō, kara, &c.	hāthī jō, &c.
Ag.	haithē	haithē
V.	haithā	haithāu

#### Nouns in -ū.

N.	hind -ū, Hindu	-ū
G.	-ō rū	-ō karu
Ag.	-ō	-ē

*naū*, name, is thus declined :—

N.	naū	naū
G.	naū rū	naū karu



## Feminine.

## Nouns in -ī.

N.	kūī, daughter	kūī -ā
G.	kūī -ē rū	„ karu
D.A.	-ē jō	„ jō
L.	-ē mā	„ mā
Ab.	-ē kara	„ kara
Ag.	-ā	-āī
V.	-ē	-āu

## Nouns in a Consonant.

N.	baiṇ, sister	baiṇ -ī
G.	baiṇ -ē rū	-ī karu
D.A.	-ī jō	-ī jō
L.	-ī mā	-ī mā
Ab.	-ī kara	-ī kara
Ag.	-ā	-āī
V.	-ē	-āu

*batshī*, cow, calf, is thus declined :—

N.	batshī	bentsh -ī
G.	bentsh -ē rū	-ī karu,
Ag.	-ā	-āī

*Note*.—The postpositions for *of*, viz., *rū*, when following a singular noun, and *karu*, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus *rū*, *karu*, are followed by sing. masc.

*rū*, *karu*, *ra*, *kara*, „ „ „ plur. masc.

*rī*, *kērī* „ „ „ sing. or plur. fem.

They are not inflected for the oblique case, thus :—

kūīē	rū	ghōrē	rū	ghar,	the	house	of	the	girl's	horse.
kūīē	rū	ghōrā	karu	ghar,	„	„	„	„	„	horses.
kūīē	rū	ghōeuē	rū	ghar,	„	„	„	„	„	mare.
kūīē	rū	ghōeuī	karu	ghar,	„	„	„	„	„	mares.

## PRONOUNS.

	1st	2nd	3rd	ih, this
<i>Sing.</i>				
N.	aū	tū	ōh	ih
G.	mērō, mērū,	tērū	usērū	isērō
D.A.	mī	tūī	us, us jaū	is, iḡh jaū
L.	„ mē	tūī mē	us mē	is mē
Ab.	„ kara	tūī kara	„ kara	„ kara
Ag.	mī	taī	uṇī	iṇī

*Plur.*

N.	as	tus	ūṇhā, ōṇhā	iṇhā
G.	iḡhū	tiḡhū	uṇ karu	iṇ karu
D.A.	asan or asan jaū	tusan or tusan jō	uṇaṇ or uṇaṇ jaū	iṇaṇ or iṇaṇ jō
L.	asan mē	tusan mē	uṇaṇ mā	iṇaṇ mē
Ab.	„ kara	„ kara	„ kara	„ kara
Ag.	asēī	tusēī	uṇēī	iṇēī

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined :—

<i>Sing.</i> N.	tai,	G.	tisērū,	D.A.	tus, tash jaū,	L.	tas mē,
Ab.	tas kara,	Ag.	taīṇī.				
<i>Plur.</i> N.	taṇā,	G.	taṇ karu,	D.A.	taṇaṇ jaū,	L.	taṇaṇ mē,
Ab.	taṇaṇ kara,	Ag.	taṇēī.				

*Sing.**Plur.*

N.	kaṇ, who?	zai, who,	kaṇ	zaṇā
G.	kisērō	zisērū	kaṇ karu	zaṇ karu
Ag.	kaiṇī	zaiṇī	kēṇēī	zēṇēī
kōī, anyone, someone,		G.	kēīcērū	Ag. kēīcē
kuṇ, what?	G.	kōlhērō.		

Other pronouns are *kicēh*, anything, something, *zai kōī*, whosoever, *zai kicēh*, whatsoever.

## ADJECTIVES.

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā*, *-au*, *-ō* are indeclinable. Those ending in *-ā*, *-au*, *-ō*, have obl. sing. m. *-ē*. Plural *-ē*, indeclinable. Feminine *-ī* indeclinable.

Comparison is expressed by means of *kara*, from, than, used with the Positive: *kharau* (*kharō*), good; *is kara kharau*, better than this; *sēbhan kara kharau*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
ērḥū, like this	tērḥū, like that	kērḥū, like what?	zērḥū, like which
aitrū, so much or	taitrū, so much	kaitrū, how much	jaitrū, as much
many	or many	or many?	or many.

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

## Time.

hupē, now.  
tēs, then.  
kēs, when?  
zēs, when.  
kāla, to-morrow.  
ṭḥlēdi, day after to-morrow.  
tsōūthō, day after that.  
hīj, yesterday.  
prēz, day before yesterday.  
tsōrdihārēbhūō, day before that,  
(lit. four days ago).  
kadī, sometimes, ever.  
kadī na, never.  
kadī na kadī, sometimes.

## Place.

itthī, ērī, irā, here.  
ūrī, urā, tarī, tarā, there.  
kōrī, kōrā, where?  
zarī, zarā, where.  
īrī tāī, up to here.  
ūtthā, from here.  
bāh, up.  
bunh, down.  
nērō, near.  
dūr, far.  
agrī, in front.  
pattrī, behind.  
antar, inside.  
bēhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēh*, no; *lūghī*, quickly; *is gallā kērē*, for this reason; *in sārē*, *ain sārē*, thus; *kharē sārē*, well.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.	tērē lēi, about thee.
wār, on this side.	ishī sāhī, like us.
hētṭh, below.	unap kā, towards them.
mā, within.	us patī, after him or that.
mī kēi or kā, beside me.	tisērē wārē pārē, round about it.
mī sāthī, mī sīh, with me.	tusan barābar, equal to you.
tēs wāstē, for him.	mērē bagair, without me.

## VERBS.

*Auxiliary.*

Pres. I am, &c.	āī	ās	āhē	āhm	āhth	āhp
Past I was	Sing. thiō,	f. thi	Pl. thiē	f. thi		

## INTRANSITIVE VERBS.

**bitshaṇu, fall.**

Pres. Cond.	bitshaṇ-au or	-ī	-as	-ē	-am	-ath	-ap
Fem.		-ī	-ī	-ī	-am	-ath	-ap
Fut.	bitshaṇ	-alō	-alō	-alō	-malē	-alē	-alē
Fem.		-aslai, &c.					
Imperat.	bitshaṇ		bitshaṇā				
Pres. Ind.	bitshaṇ	-tā	-tā	-tē	-tam	-tath	-tap
Fem.		-cā	-cā	-cē	-cam	-cath	-cap
Impf. Ind.	bitshaṇ	-tō thiō (fem. -ti thi)		Pl. -tē thiē (fem. -ti thi).			
Past Ind.	bitsh	-arō f. -ērī		Pl. -arē f. -ērī			
Pluf.	bitshaṇō	thiō, &c.					
Part.		bitshartō, falling; bitshartā, having fallen; bitsharōrō, in the state of having fallen; bitsharṇēbālō, faller, about to fall.					

Some verbs have slight irregularities.

**bhōṇu**, be, become.

Pres. Cond.	bhau -ī	-s	-ē	-m	-th	-ṇ
Fut.	bhō -lō	-lō	-lō	bhau-mlē	-lē	-lē
Past Ind.	bhūō					
Part.	bhāōrō, in the state of having become.					

**ējṇu**, come.

Pres. Cond.	ējji, &c.					
Fut.	ēj -ēlō	-ēlō	-ēlō	-mēlē	-ēlē	-ēlē
Imperat.	ēi	ējā				
Pres. Ind.	ētṭā					
Impf. Ind.	ētṭō thīō					
Past	āū					
Part.	ētṭā, having come ; ōrō, in the state of having come.					

**gāhṇū**, go.

Pres. Cond.	gēī	gās	gāhē	gāhm	gātath	gāṇ
Fut.	gēlō	gēlō	gālō	gāmalē	gālē	gālē
Impf. Ind.	gāhtō thīō.					
Past	jaū	jē				
Part.	gēhtā, having gone ; jōrō, in the state of having gone.					

**rēhṇu**, remain.

Pres. Cond.	rēhī	rāhs	rāhē	rāhm	rāth	rāṇ
Fut.	rēh -lō	-lō	-lō	rāhmlē	rēh -lē	-lē
Imperat.	rāh	rāhā				

#### TRANSITIVE VERBS.

**kuṭṇu**, beat.

Pres. Cond.	kuṭ -ṭau	-ṭas	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.	-ṭī	-ṭī	-ṭī	-ṭam	-ṭath	-ṭaṇ
Fut.	kuṭ -alō	-alō	-alō	-malē	-alē	-alē
Fem.	-ailai, &c.					
Imperat.	kuṭ	kuṭṭā				
Pres. Ind.	kuṭ -tā	-tā	-tē	-tam	-tath	-taṇ
Fem.	-cā	-cā	-cē	-cam	-cath	-caṇ
Impf. Ind.	kuṭṭō thīō.	Pl. kuṭṭō thīē. Fem. kuṭṭī thī				
Past. Ind.	kuṭṭū or kuṭṭō with agent case of subject, kuṭṭū or kuṭṭō agreeing with the object.					

Pres. Perf.	kuṭṭū (&c.) āhē with agent case of subject, kuṭṭū āhē agreeing with object.
Plupf.	kuṭṭū thīō with agent case of subject, kuṭṭū thīō agreeing with object.
Part.	as for <i>bitsharnu</i> , <i>kuṭṭōrō</i> , in the state of having been beaten.

The following are slightly irregular :—

		khāṇū, eat.
Past Ind.	khañ	
		pīṇū, drink.
Past Ind.	pīñ	
		dēṇū, give.
Fut.	dēlō	
Past Ind.	dēñ	
		zaṇṇū, say.
Fut.	zōlō or zaulau	
Past Ind.	zañ	
		kāṭrnū, do.
Fut.	kērlō	
Past Ind.	kīñ	
		zānnū, know.
Fut.	zānlō	
Past Ind.	zāñ	
		ānnū, being.
Fut.	aiṇalō	
Past Ind.	āñ	
		naiṇū, take away.
Fut.	nēlō	
Past Ind.	nēñ	

*Habit* is rendered as follows :—

*aū gāhtā bhautā*, I am in the habit of going.

*tai gāhtō bhautē*, he is in the habit of going.

*tai gāhtī bhaucē*, she is in the habit of going.

*Present action* is thus expressed :—

*tai gāhṇē larō ai* or *gāhṇē lagorō ai*, he is in the act of going.

This, translated into literal Urdū, would be *wuh jānē lagū huā hai*. In this example the words *gāhṇē larō* or *lagorō* are indeclinable for all persons and numbers.

The epenthetical vowel change in *hāthī*, *haihē rū*; *batshī*, *beutshē rū*; *kaun*, *kaini* (see declension of nouns and pronouns), and in *bitsharālō*, *bitsharailai*; *kuṭālō*, *kuṭailai*; *ānnū*, *aiṇālō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs *-ū* and *-u* are used interchangeably. Similarly in the last syllable of nouns and adjectives, *au*, *ā*, *ō* are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. *banhd* or *banhdā*; plur. *banhdāth* or *banhdthē*.

*List of Common Nouns, Adjectives and Adverbs.*

bābō, father.	kuk-kur, cock.
hāj, mother.	-kaṛī, hen.
ḍhālā, brother.	bal-ā, cat (male).
baihn, baihn, sister.	-āl, „ (female).
kō, māṭṭhū, son.	ūṇṭ, camel.
kōi, kūl, daughter.	tsarōlli, bird.
mupash, husband.	shēp, kite.
ṭhli, wife.	gidar, fox.
maṛd, man.	hāthī, elephant.
ṭhli, woman.	hatth, hand.
māṭṭhū, boy.	pāō, foot.
kōi, kūi, girl.	nakk, nose.
gōran singhā, cowherd.	ētshī, eye.
pulāl, shepherd.	tuttar, face.
tsaur, thief.	āsh, mouth.
ghōr -ō, horse.	dant, tooth.
-ī, mare.	kann, ear.
dānt, ox.	shirāl, hair.
batshī, cow.	dōg, head.
bhaṭ, buffalo.	zibbh, tongue.
tshēfō, he-goat.	paṭ, stomach.
tshailli, she-goat	piṭṭh, back.
bhaiḍḍ, sheep.	jind, body.
kut-ar, dog.	katāb, book.
-rī, bitch.	kalam, pen.
itsh, black bear.	khaṭ, bed.
ḍhlabbu, red bear.	ghar, house.
ḍhāhg, leopard.	nīrū, river.
khauthau, ass.	gaḍ, stream.
sūr, pig.	dhār, hill.

paddhrū, plain.  
 tshēthl, field.  
 rōtṭi, bread.  
 pāṇi, water.  
 gahṭ, wheat.  
 kukkrī, maize.  
 būṭā, tree.  
 ḍlaū, field.  
 shāhr, town.  
 baṇ, jungle.  
 masli, fish.  
 batt, way.  
 mēṭō, fruit.  
 māś, meat.  
 duddh, milk.  
 ṭhūl, egg.  
 ghī, ghi.  
 tail, oil.  
 tshāh, buttermilk.  
 zbēz, day.  
 ḍlaz, night.  
 dihārō, sun.  
 cānaṇi, moon.  
 tārō, star.  
 bāō, wind.  
 dēū, rain.  
 dhupp, sunshine.  
 āndharū, storm.  
 bhārō, load.  
 bīdz, seed.  
 lahṭ, iron.  
 chail, beautiful, good, clean.  
 burō, ugly, bad.  
 baḍḍō, big.  
 nikrō, little.  
 shust, lazy.  
 takrō, wise.  
 jāhli, ignorant.  
 tikkhā, tēz, swift.  
 ṭhaṇḍū, cold.  
 tattū, hot.  
 miṭṭhū, sweet.

tēār, ready.  
 kam, little.  
 mastō, much.  
 bhōṇu, be, become.  
 ējṇu, come.  
 gāhṇū, go.  
 naiṇū, take.  
 dēṇū, give.  
 bitsharṇu, fall.  
 uṭṭṇu, rise.  
 kharō bhōṇū, stand.  
 hairṇu, see, look.  
 khāṇū, eat.  
 piṇū, drink.  
 zaṇṇū, say.  
 zhulṇu, sleep.  
 kairṇu, do.  
 rēhṇū, remain.  
 kuṭṭṇū, beat.  
 pushāṇṇū, recognise.  
 zānnū, know.  
 puzṇū, arrive.  
 naṣhṇū, run.  
 naṣhī gāhṇū, run away.  
 baṇāṇū, make.  
 rakkhṇū, place.  
 kujāṇū, call.  
 malṇū, meet.  
 shikḥṇū, learn.  
 paṇṇū, read.  
 likkhṇu, write.  
 shuṇṇu, hear.  
 nisṇū, turn.  
 azṇu, return.  
 tsalṇu, flow.  
 laṇṇū, fight.  
 zīṭṇū, win.  
 hārṇū, be defeated.  
 tsalu gāhṇu, go away.  
 baiṇṇū, sow.  
 hal lāṇā, plough.  
 khuāṇū, cause to eat.



piāpū, cause to drink.  
 shupāpū, cause to hear.  
 tsarnu, graze.

tsāranu, cause to graze.  
 zhulṇu, lie down.

## NUMERALS.

*Cardinal.*

1—ak.	15—parnē.
2—dūi.	16—shōrē.
3—tāl.	17—satārē.
4—tsōūr, tsōūr.	18—athārē.
5—pant.	19—unū.
6—shāl.	20—bīh.
7—satt.	23—tlēbbi.
8—atth.	27—sētēi.
9—naū.	29—nattēi.
10—dash.	30—thli.
11—yāhrē.	100—shauū.
12—bāhrē.	1,000—hazār.
13—tēhrē.	100,000—lakkh.
14—tsōūdē.	

*Ordinal.*

1st, paihlū.	5th, pantsaū.
2nd, dūiaū.	6th, shōiaū.
3rd, tlōiaū.	7th, sataū.
4th, tsōuraū.	10th, dashaū.

addhū, half.  
 ḍaḍḍh,  $1\frac{1}{2}$ .  
 paupē dūi,  $1\frac{3}{4}$ .

snā dūi,  $2\frac{1}{4}$ .  
 dhāl,  $2\frac{1}{2}$ .  
 sādhe tsōūr,  $4\frac{1}{2}$ .

## SENTENCES.

1. Tērō naū kuṇ ai? What is thy name?
2. Ēs ghōrē rī kēṭli umr ai? How much is this horse's age?
3. Itthā Kashmīr kēṭli dūr ai? From here how far is Kashmīr?
4. Tishō bana rē kēṭlī matthā an? How many are his father's sons?
5. Aū az dūrā hainttā āu. To-day I from far walking came.

6. Mērē cācē rō kō tisērī bēhṇī sāthī dīāōrō ai. My uncle's son with his sister is married.

7. Gharē chittē ghōrē rī kāthī aē. In the house the white horse's saddle is.

8. Tisērē thliggē pur kāthī lāth. On his back bind the saddle.

9. Mī tisērū matthū mast kutṭū. I beat his son much.

10. Tai dhāri pur bētshī tshēlli tsārtē. On that hill he is grazing cows and sheep.

11. Tai būṭē haith ghōrē pur, bisharō ai. Under that tree he is sitting on a horse.

12. Tisērū dhlā appi bēhṇī kara baḍḍō ai. His brother is bigger than his sister.

13. Tisērū mul dhāi rupayyē aṇ. Its price is two and a half rupees.

14. Mairo bābō us nikre ghare mē bishtē. My father in that little house lives.

15. Tēs ēh rupayyō dē. Give him this rupee.

16. Tai rupayyē tēs kara āṇ. These rupees bring from him.

17. Tēs mast kuttī shēli sī banhd or banhdā. Having beaten him much bind thou him with a rope.

18. Khūhō pāpi kaḍḍh. From the well take out water.

19. Mī agri tsalāth or tsalthēī. Before me walk (you.)

20. Kisērō kō tusan pitōrā ōrō ai ? Whose son is coming after you ?

21. Tai kas kara mullō āṇō ? From whom hast thou bought it ?

22. Dīauē rē ēkki hēṭribālō kara. From a shopkeeper of the village.

# BHALĒSĪ (Bhalēsī).

## NOUNS.

### Masculine.

#### Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.A.	ghōṛ -ō, horse	ghōṛē
G.	-ēū	ghōṛ kēū
D.	-ē	ghōṛ -an
Ab.	-ā	-ān
Ag.	-ē	-ē

#### Nouns in a Consonant.

N.A.	ghar, house	ghar
G.	ghar-ēū	ghar kēū
Ab.	-ā	ghar -ān
Ag.	-ē	-an

#### Nouns in -ī.

N.A.	hāth -ī, elephant	-ī
G.	-ēū	-ī kēū
Ag.	-īē	-īē

### Feminine.

#### Nouns in -ī.

N.A.	kūī, girl	kūīā
G.	kūī -ēū	kūī kēū
D.	-ē	kūī -an
Ab.	-ā	-ān
Ag.	-ē	-ē

#### Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ -ēū	bhaiṇ -ī kēū
D.	-ē	-in
Ab.	-ā	-iān
Ag.	-ē	-īē

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	əh, this
N.	aŋ	tū	sə. ōh	əh
G.	məū	təū	usəū	isəū
D.A.	məŋ	tūi	us	is
L.	„ mǎ	„ mǎ	„ mǎ	„ mǎ
Ab.	məŋǎ	təŋǎ	usǎ	isǎ
Ag.	məŋ	təŋ	unī	ini

*Plur.*

N.	as	tus	unā	inā
G.	asəŋrū	tusəŋrū	un kəū	in kəū
D.A.	āhan, asan	tuhan, tusan	unan	inan
L.	asan mǎ	tusan mǎ	„ mǎ	„ mǎ
Ab.	asān	tusān	unān	inān
Ag.	ahan, asan	tuhan, tusan	unbē	inhē

There is another form of the 3rd Pers. Pron. *tə*, which is thus declined:—

Sing.	N. <i>tə</i> .	G. <i>tasəū</i> .	D.A. <i>tas</i> .	L. <i>tas mǎ</i> .	Ab. <i>tasū</i> .	Ag. <i>təni</i> .
Plur.	N. <i>tənā</i> .	G. <i>tən kəū</i> .	D.A. <i>tinan</i> .	L. <i>tinan mǎ</i> .	Ab. <i>tinān</i> .	Ag. <i>tinhē</i> .

*Sing.**Plur.*

N.	kaŋū, who?	dzə, who	kaŋū	dzənā
G.	kisəū	dzisəū	kin kəū	dzin kəū
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kəŋi	dzəni	kuuhə	dzinhə
<i>kəi</i> , anyone, someone.		G. <i>kəŋcəū</i> .	D. <i>kəŋcə</i> .	
<i>kī</i> , what?		G. <i>kupəū</i> .		

Other pronouns are *kicch*, anything, something; *dzə kəi*, whosoever; *dzə kicch*, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kulāi dialect, where we find *āsān* or *āsā na*, *tusān* or *tusā na*, *tinha* *na*, *inha na*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and *i* for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghōrēi zīn*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *chittā*, white (cf. Panjābi, *cittā*; Kuṭūi *shēttā*, and *shittā* in Kuṭū Sirāj) *is chittā*, whiter than this.

Demonstrative.	Correlative.	Interrogative.	Relative.
<i>ēhū</i> , like this	<i>tēhū</i> , like that	<i>kēhū</i> , like what?	<i>dzēhū</i> , like which
<i>ēthur</i> , so much or many	<i>tēthur</i> , so much or many	<i>kathur</i> , how much or many?	<i>dzēthur</i> , as much or many

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

## (Time.)

<i>huphē</i> , now.	<i>tēdhī</i> , day after tomorrow.
<i>tēssā</i> , then.	<i>tsōūth</i> , day after that.
<i>kēssā</i> , when?	<i>hī</i> , yesterday.
<i>dzēssā</i> , when.	<i>parē</i> , day before yesterday.
<i>adz</i> , to-day.	<i>tsōūth</i> , day before that.
<i>kāla</i> , tomorrow.	

## (Place.)

<i>ērē</i> , here.	<i>dzērē</i> , where.
<i>ōrē</i> , <i>tērē</i> , there.	<i>īrīā</i> , from here.
<i>kōrē</i> , where?	

## VERBS.

*Auxiliary.*

Pres. I am, &c.	heū	has	hā	ham	hath	ahan
Past I was	Sing. m. thiō	f. thē	Pl. m. thiē	f. thī		

*Intransitive Verbs.*

## khirkṇu, fall.

Pres. Subj.	khirk -ā	-as	-ō	-am	-ath	-an
Fut.	khirk -an or -ēn	-al or -ēl	-ēl	-kamal	-ēl	-an
Fem.	-eun	-eul	-eul	-ameul	-eul	-eun
Imperat.	khirk khirkā					
Pres. Ind.	khirk -tau or	-tu	-tus or tōs	-tau or tu		
	-tam		-tath	-tē		
Fem.	-tē	-tē	-tē	-tam	-tath	-ti
Impf. Ind.	khirk -tan thiō (f. -tē thē)	Pl. -tē thiē (f. tī thī)				
Past Ind.	khirk -ō	-ō or -au	-ō or -an	-an	-au	-ē
Fem.	-ōi					
Pres. Perf.	khirkō	heū or aheū, &c.				
Plupf.	khirkō	thiō, &c.				
Past	khirkōi, having fallen					

Some verbs have slight irregularities.

## bhōṇu, be, become.

Pres. Subj.	bhō -ā	-s	bhō	bhō -m	-th	-n
Pres. Ind.	bhōt -an or	-ō or -u				
Past Ind.	bhūō					

## aiṇu, come.

Pres. Subj.	aiā	aiā	aiē	ēm	aiith	aiin
Fut.	aiin	aiyēl	aiyēl	aiimōl	aiyēl	aiin
Imperat.	eui	aiā				
Pres. Ind.	aiintō, &c.					
Past Ind.	aiūō f. aiūōi					
Partic.	aiābāiō, comer, about to come.					

## gāṇu, go.

Pres. Ind.	gāh -ā	-as	-ō	-am	-ath	-an
Fut.	gāh -an	-al	-al	-mal	-al	-an
Imperat.	gā gāhā					
Pres. Ind.	gahātō					
Past Ind.	gāū Pl. gē F. Sing. & Pl. gōi					

## Transitive Verbs.

## kuṭṇu, beat.

Pres. Subj.	kuṭṭ -ā -as -ō -am -ath -an
Fut.	kuṭ -ṭan -ṭal -ṭal -mal -ṭal -ṭan
Imperat.	kuṭ kuṭṭā
Pres. Ind.	kuṭ -tau (or -tu or -tō) -tus or -tōs -tau or -tu or -tō -tam -tath -tē
<i>Fem.</i>	-tē -tē -tē -tam -tath -ti
Imperf. Ind.	kuṭ -tau thiō ( <i>f.</i> -tē -thē) Pl. -tē thiō ( <i>f.</i> ti thi)
Past Ind.	kuṭ -tō ( <i>f.</i> -tē Pl. tē <i>f.</i> ti) with agent case of subject, kuṭṭō agreeing with object.
Pres. Perf.	kuṭṭō hā with agent case of subject, kuṭṭō hā agreeing with object.
Plupf.	kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.
Partic.	kuṭtan, beating; kuṭṭō or kuṭṭū, beaten.

Some verbs exhibit minor divergences.

## khāṇō, eat.

Past. Ind.	khāṭō.
Fut.	khān.
Past	khāū.
Partic.	khāū or khāūō, eaten.

## piṇō, drink.

Pres. Ind.	pītō.
Fut.	pīan.
Past Partic.	pēōū.

## dēṇō, give.

Pres. Ind.	dētō.
Fut.	dēn.
Past	dittōū.

## dzōṇu, say.

Pres. Ind.	dzōṭā.
Fut.	dzōn.
Past	dzōñ.

karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kōṭ.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan.
Past	dzāṇū.

āṇṇō, bring.

Pres. Ind.	āṇtō.
Fut.	āṇan.
Past	āṇō.

nēṇō, take, take away.

Pres. Ind.	nēṭō.
Fut.	nēn.
Past	nēō.

Verbs appear to have two past participles, thus from *khāpō*, eat, we have *khāū* and *khāuō*; from *gāḥṇu*, go, *gēū* and *gēuō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten*, *gone*, and *in the state of having gone*.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., *tū kujērōṭī na khās*, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with *thiō*:—*tū es hiō aū kuttā thiō*, if thou hadst come I would have beaten thee.

In the sentences below *aheū* and *āhē* or *āhē* will be noticed for *heū* and *hā* in the present auxiliary. Probably *a* may be prefixed all through the tense.

Bhaḷeṣī does not differ greatly from Bhadravāhi. The following words as compared with the corresponding words in the Bhadravāhi list will show the approximation.

bāb, bāji, father.	bōkut, son.
hai, mother.	kō, "
kāk, brother.	kūr, daughter.
bhāi, "	kui, "
binyi, sister.	rōn, husband.
bhaiṇ, "	meunash, husband.



zanān, wife.  
 muṭṭār, man.  
 kuṣṇāṇṣh, (nasal n), woman.  
 kō, boy.  
 kuī, girl.  
 gōr, cowherd.  
 pubāl, shepherd.  
 tsōr, thief.  
 ghōr -ō, horse.  
       -ē, mare.  
 dānt, ox.

gaū, cow.  
 bhaī, buffalo.  
 tshērō, he-goat.  
 tshēllē, she-goat.  
 dhlēdd, sheep.  
 kutar, dog.  
 kutrē, bitch.  
 eutsh, black bear.  
 dhlibbhū, red bear.  
 dlāg, leopard.  
 khōtrū, ass.

---

SENTENCES.

1. Tēu naū kō hā? What is thy name?
2. Ēs ghōrēi kēthri umbar hā? How much is this horse's age?
3. Iriṣ Kashmir kēthri hā? From here how much is Kashmir?
4. Tē habē gharē maṭh kēthar ahan? In thy father's house how many sons are there?
5. Aū adz dūruā haṇṭhi āūō āheū. I to-day from far walking have come.
6. Mēu piṭlāō kō tisēi bhain sāthēṣ biāhō āhē. My uncle's son is married with his sister.
7. Gharē madz chittē ghōrēi zin āhē. In the house is the white horse's saddle.
8. Tisēi piṭhē puṭṭh zin kashā. Upon its back bind the saddle.
9. Mēi tisēu kō matō kuṭṭō. I beat his boy much.
10. Tē dhārē puṭṭh gauṣ tshēlli tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hēṭṭhē ghōrē puṭṭh tē bishōū āhē. Under that tree upon a horse he seated is.
12. Tisēu bhēi appi bhainā barō āhē. His brother is bigger than his sister.
13. Tisēu mul aḍhāi rupayyō hā. Its price is two and a half rupees.
14. Mēu bābō us nikrū gharē madz bhōtō. My father lives in that little house.
15. Us rupayyē dēṭh. Give him rupees.
16. Usā rupayyē ōṇi tshaḍḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē shēli sāi bannbath. Beat him well and bind him with ropes.

18. Khūhā pāṇi keuḍh. From the well take out water.
  19. Mērā āgrē tsalā. Walk in front of me.
  20. Kisēū kō tērā pattā ōintō. Whose boy comes behind thee?
  21. Tēf kisā mullē āṇō? From whom hast thou brought it?
  22. Dḷaūā haṭṭibālē kaṇṇā āṇō. From the village from a shop-keeper (I have) taken it.
-

# PĀḌARĪ.

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	ghōṛ-ē
G.	-ar	-ī kar
D.	-as	-ī
Ab.	-ēl	-ī kal
Ag.	-ē	-ī

#### Nouns in a Consonant.

N.	badhēl, ox	badhēl
G.	badhēl -ar	badhēl kar
D.	-as	badhēl
Ab.	-ēl	badhēl kal
Ag.	-ē	badhēlē
bab, father, has G. bābbar; D. bābbas; Ab. bābbal; Ag. bābbē.		

#### Nouns in -ī.

N.	hāithī	hāthī
G.	haithiar	haithī kar
Ag.	haithī	haithī

### Feminine.

#### Nouns in -ī.

N.	kūi	kūi
G.	kūy -ar	kūi kar
D.	-as	kūi
Ab.	-al	kūi kal
Ag.	kūi	kūi

ghōṛī, mare, has G. ghūṛē; D. ghūṛēs.

#### Nouns in Consonant.

bhēṇ, sister, has G. bhēṇar; Pl. bhēṇ; G. bhēṇī kar.

## PRONOUNS.

## Sing.

	1st	2nd	3rd	əh, this
N.	aũ	tũ	ōh	əh
G.	měṣṇṇ, mēṇ	těṣṇṇ, tēṇ	tasar	asar
D.	meuṭ, mai	tōũ	tas	as
Ab.	māl	tāl	tasal	asal
Ag.	mai	taĩ	tōini	ēini

## Plur.

N.	as	tus	ūṇ	ěṣṇṇ
G.	hiṣṇṇ	tōṇṇ	taĩ kar	aĩ kar
D.	āsē	tusē	taṇbē	aṇbē
Ab.	as kal	tus kal	taĩ kal	aĩ kal
Ag.	āsē	tusē	taṇhē	aṇhē

*kāṇh*, who ? has G. *kasar* ; Ab. *kasal* ; Ag. *kēin*.

*ki*, what ? has G. *kuṛēr*.

Other pronouns are *dzē*, who ; *kīch*, something, anything ; *dzē kaṇē*, whoever ; *dzē kīch*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects ; as *tath kufhī andar*, in that house. It is found also in Kashmīrī.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns ; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as :—*chēta*, white ; *tasal chēta*, whiter than that.

Demonstrative.	Correlative.	Interrogative.	Relative.
eurh, like this	toūrh, like that	kēōrh, like what ?	dzēōrh, like which
attar, so much or many	tattar, so much or many	kattar, how much or many ?	dzattar, as much or many

## ADVERBS.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

## (Time.)

himmi, now.  
tapal, then.  
kapal, when?  
dzapal, when.  
shūi, tomorrow.  
tīēan, day after tomorrow.  
tsōūthi, day after that.

hi, yesterday.  
parē, day before yesterday.  
tsōūthi, day before that.  
ka'dī, sometimes, ever.  
ka'dī na, never.  
ka'dī ka'dī, sometimes.

## (Place.)

iēur, here.  
ēēnl, „  
ētt̄h, „  
tār, tōr, there.  
ōl, „  
ōtt̄h, „  
tat̄th, „  
tal, „  
kōr, where?  
kōl, „  
kōtt̄h, „  
dzār, where.

dzal, where.  
dzat̄th, „  
iēur tīkar, up to here.  
līi, from here.  
bīh, up.  
naiṇḍ, down.  
nērē, near.  
dūr, far.  
agar, in front.  
paīttar, behind.  
āndar, inside.  
bāhr, outside.

\* Others are *kyēs*, why; *ā*, yes; *na*, no; *chēr*, well; *hasāl*, quickly, *is galar dōstī*, for this reason.

## Conjunction.

*dzai*, if.

## PREPOSITIONS.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.  
wār, on this side.  
āndar, in.  
paḍ, beneath.  
peur, upon.

maī peur, near me.  
maī samēt, with me.  
tasar dōstī, for him.  
tānē peur, towards them.

## VERBS.

*Auxiliary.*

Pres.	I am, &c., mas. han <sup>a</sup> , fem. hin <sup>i</sup> , all through.
Past	I was. Sing. m. thē <sup>a</sup> , f. thī, Pl. thēē, f. thī.

*Intransitive.***dzhāraṇ, fall.**

Fut.	dzhār -al -al -al dzhurul dzhār -nal -nal
Fem.	dzhair -ēl -ēl -ēl dzhur -ēl dzhair -nē <sup>i</sup> -nē <sup>i</sup>
Imper.	dzhār
Past Cond. or	
Pres. Ind.	dzhār -na, Pl. dzhairnē.
Fem.	dzhairnī, all through.
Impf. Ind.	dzhārna thē <sup>a</sup> , Pl. dzhairnē thēē
Fem.	dzhairnī thī.
Past Ind.	dzhāra, Pl. dzhairē.
Fem.	dzhairī
Part.	dzhārna, falling ; dzhair <sup>i</sup> -kar, having fallen.

The following show slight variations :—

**bhōṇ, be, become.**

Fut.	bhōl bhōl bhōl bhōl bhōnal bhōnal
Fem.	bhō <sup>i</sup> bhunē <sup>i</sup>
Past Cond. or	
Pres. Ind.	bhōṇna, f. bhu <sup>i</sup> nn <sup>i</sup>
Past Ind.	bhō, Pl. bhōē, f. bhūi.

**adzaṇ, come.**

Fut.	ōzul ōzul ōzul ōzul aznal aznal
Fem.	azil ēznil
Imperat.	aib adzai
Pres. Ind.	azna, Pl. aznē, f. aiznī
Past	ā, f. āē, Pl. āē, f. āi.

**ghēṇ, go.**

Fut.	ghaū ghēl ghēl, &c.
Imperat.	gah ghē
Pres. Ind.	ghēna
Past	gā, f. gāi, Pl. gāē, f. gāi.

**bēshaṇ**, remain, sit.

Fut.	bīshul	bēshal	bēshal	bīshul	bēshnal	bēshnal
Fem.	bēshēl					
Imperat.	bēsh	bēshai				
Pres. Ind.	bēshna					
Past	bēthā					
Part.	bīthōr	in the state of having sat.				

# TRANSITIVE VERBS.

**kōṭaṇ**.

Fut.	kūtal	kōtal	kōtal	kūtal	kōtnal	kōtnal
Fem.	kūtal	kōētēl	kōētēl	kūtal	kuṭnē <sup>l</sup>	kuṭnē <sup>l</sup>
Imperat.	kōṭ	kōtai				
Pres. Ind. or						
Past Cond.	kōṭnā	Pl. kōṭnē	fem. kōēṭnī			
Imperf.	kōṭn	-ath	-ath	-ath	-ēth	-ēth
Fem.	kōēṭnēth <sup>ī</sup>	all through.				
Past	kōṭṭa	(Pl. kōṭṭā, f. kōēṭṭī), with agent case of subject; kōṭṭa agreeing with the object.				
Part.	kōṭnā	beating; kōṭṭa, beaten; kōṭōr, in the state of having been beaten, kōṭṭikar, having beaten.				

**khāṇ**, eat.

Pres. Ind.	khānna
Past	khā, f. khai.

**pīṇ**, drink.

Pres. Ind.	pīnā
Past	pīā, f. pī
Part.	pīōr, in the state of having been drunk.

**dīṇ** or **dēṇ**, give.

Pres. Ind.	dyēn <sup>a</sup>
Fut.	daū dēāl, &c.
Past	dyittā

**lēṇ**, take.

Pres. Ind.	lēnā
Fut.	lēā lēāl, &c.
Past	lēa
Part.	lēaur, in the state of having been taken.

**bōlaṇ**, speak.

Pres. Ind.	bōnna
Part.	bōlōr, in the state of having spoken.

karaṇ, do.

Pres. Ind.	karna.
Fut.	kōrul
Past	kēā
Part.	kēaur, in the state of having been done.

*ghīn* (*ghin*) *adzan*, bring, and *ghin ghēṇ*, take away, are conjugated like *adzan*, come, and *ghēṇ*, go, respectively. With this *ghin*, having the sense of *take*, should be compared Lahudā *ghinṇā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *n*, apparently confined to verbs whose roots end in a vowel, as *ghaū*, from *ghēṇ*, go; *daū*, from *dīṇ* or *dēṇ*, give; *lēū*, from *lēṇ*, take; the other being the ordinary form in *-l* or *-ul*, as *kōrul*, from *karna*, do; *bīshul*, from *bēshāṇ*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇāṇ*, make, we have *baṇaiṇ dēṇ* or *baṇaiṇī dēṇ* (Urdu, *banā dēnā*); from *rakkhaṇ*, place, *raikh tshar* or *raikhī tshar* (Urdu, *rakh chōr*); from *parhaṇ*, read, *parhaiṇ dē* or *parhaiṇī dē* (Urdu, *parh dē*). So *khalāṇ*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhārna*, falling, has pl. *dzhaiṇē* and fem. *dzhaiṇī*, and *dzhaiṇī kar* having fallen; fut. *dzhārṇal* has fem. *dzhaiṇē*; *bhōṇna*, being, has fem. *bhuṇī*; fut. *bhōṇal* (I shall be) has f. *bhūṇē*; see verbs passim.

The *ē* in *thēṇ* and *kōṇī* above and in *hinē* and *hanē* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

## NUMERALS.

1—yak.	11—yārah.
2—dūi.	12—bārah.
3—tlāṣ.	13—tēirah.
4—tsōur.	14—caudah.
5—pānz.	15—pandrah.
6—tshai.	16—shōrāh.
7—satt.	17—satārah.
8—atth.	18—athārah.
9—nan.	19—unnih.
10—dagh.	20—bih.

The first syllable of *dūi* and *tlāṣ* and *shōrāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*sau*). The following numbers used by some are doubtless due to communication with towns.



27—satai.  
 29—upaitri.  
 30—trih.  
 37—satattri.  
 39—uptāli.  
 40—cāli.  
 47—satāli.  
 49—unpunjā.  
 50—punjāh.  
 57—satunja.  
 59—unāth.  
 60—shatṭh.

67—satāth.  
 69—unhattar.  
 70—sahattar.  
 77—sathattar (pronounced sat-hattar).  
 79—upāsi.  
 80—assi.  
 87—satāsi.  
 89—unānmē.  
 90—nabbē.  
 97—satānmē.  
 100—sau.

# LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bab, father.  
 ij, mother.  
 bhāē, brother.  
 bhēq, sister.  
 kuā, son.  
 kōi, daughter.  
 dhaiṇi, husband.  
 dzai, wife.  
 mauḥṇ, man.  
 khihōn, woman.  
 ghiḍṇ, "  
 gēbbhar, boy.  
 kōi, girl.  
 pahāl, shepherd.  
 tsōr, thief.  
 ghōr-ā, horse.  
 -i, mare.  
 badhēl, ox.  
 gā, cow.  
 maḥl, buffalo.  
 bakr-ā, he-goat.  
 -i, she-goat.  
 daingī, sheep.  
 kōt-ar, dog.  
 -ēr, bitch.  
 yatsh, bear.  
 dlāhg, leopard.  
 gadhā, ass.

sūr, pig.  
 kōkkaṛ, cock.  
 kōkaiṛ, hen.  
 balā, male cat.  
 balai, female cat.  
 ūṭh, camel.  
 pōkkhar, bird.  
 glēz, kite.  
 suga<sup>li</sup>, fox.  
 hāthi, elephant.  
 hat, hand.  
 khur, foot.  
 nakk, nose.  
 ṭir, eye.  
 tōtar, face.  
 dann, tooth.  
 kann, ear.  
 rōṭṭh, hair.  
 magir, head.  
 dzēbh, tongue.  
 pēt, stomach.  
 pyiṭṭh, back.  
 jān, body.  
 katāb, book.  
 kalam, pen.  
 mauzā, bed.  
 ghar, house.  
 gaḍḍṛ, river.

pāaiṇ, stream (water).  
 phāṭ, hill.  
 mādān, plain.  
 baigī, field.  
 ruaitī, bread.  
 pāaiṇ, water.  
 gēōh, wheat.  
 kukkurī, maize.  
 bōṭṭ, tree.  
 ṭhāō, village.  
 shaihr, town.  
 baṇ, jungle.  
 macchī, fish.  
 bat, way.  
 phal, fruit.  
 mās, meat.  
 duddh, milk.  
 ṭhūl, egg.  
 ghiū (accent on second  
 syllable), ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 dīsū, day.  
 rāt, night.  
 diūs, sun.  
 tsainnē, moon.  
 tāra, star.  
 bāt, wind.  
 mēgh, rain.  
 dhupp, sunshine.  
 bhārā, load.  
 bēdzā, seed.  
 lōh, iron.  
 chōr, good, clean, beautiful.  
 burā, bad.  
 bōrā, big.  
 māṭhar, small.  
 nimtā, lazy.  
 khara, wise.  
 bētal, ignorant.  
 hasāl, swift.  
 pain, sharp.

adhām, high.  
 alag, ugly.  
 atārā (accent on second  
 syllable), ugly.  
 ṭhaṇḍā, cold.  
 tāttā, hot.  
 mēṭṭhā, sweet.  
 tēār, ready.  
 kam, less, little.  
 matā, more, much.  
 sōbh, all.  
 bhōṇ, be.  
 adzaṇ, come.  
 ghēṇ, go.  
 bēshāṇ, sit, remain.  
 lōṇ, take.  
 dīṇ, dēṇ, give.  
 dzhāraṇ, fall.  
 kharbhōṇ, stand (*lit.* become  
 standing).  
 hēraṇ, see, look.  
 khāṇ, eat.  
 piṇ, drink.  
 bōlaṇ, speak, say.  
 uṇhaṇ, sleep.  
 karaṇ, do.  
 kōṭaṇ, beat, strike.  
 paryanaṇ, recognise.  
 puzhaṇ, arrive.  
 nashāṇ, run.  
 nash ghēṇ, run away.  
 baṇāṇ, make.  
 rakkaṇ, place.  
 hak dēṇ (dīṇ), call,  
 (*lit.* give call.)  
 mēaṇ, meet, be obtained.  
 shitsaṇ, learn.  
 parhaṇ, read.  
 lyēkhaṇ, write.  
 maraṇ, die.  
 khuaṇ, hear.  
 ghiraṇ, move away.

paiṭi adzaṇ, come back.  
 haṇḍaṇ, flow.  
 shatsaṇ, fight.  
 dzittaṇ, win.  
 hāraṇ, be defeated.  
 haṇḍi ghōṇ, go away.  
 tshaṇaṇ, sow.

dzōṭṭē dēṇ, plough.  
 khalāṇ, cause to eat.  
 piāṇ, cause to drink.  
 khuṇāṇ, cause to hear.  
 tsaraṇ, graze.  
 tsāraṇ, cause to graze.  
 uṇhaṇ, lie down.

## SENTENCES.

1. Tau nā ki haṇ<sup>a</sup>? What is thy name?
2. Ēh ghōṛar kat barh haṇ<sup>a</sup>? How many years has his horse?
3. Īri Kashmir katēri dūr hainī? From here how far is Kashmir?
4. Tiēṇ bābbar kat gōbhar hinē? How many sons has your father?
5. Ādz aū barā dūral aur haṇ<sup>a</sup>. To-day I from very far have come.
6. Miēṇ māṭhar bābbar gēōbhur tasēr bhāṇi samēt bēāh kēō na (or kēōr haṇ<sup>a</sup>). My uncle's (small father's) son has married his sister.
7. Gih chēta ghōṛar kāṭhi hinī. In the house the white horse's saddle is.
8. Tasēr piṭṭh par tshaṇē. Put it on his back.
9. Maī tasar kōā matā kōṭā. I beat his son much.
10. Sē phāṭ peur gēi tē beu<sup>ik</sup>ēr tsārna. He on the hill is grazing cows and goats.
11. Sē tas bōṭṭē paḍ ghōṛē peur biṭhōr haṇ<sup>a</sup>. He under that tree is seated on a horse.
12. Tasar bhāē apan bhēṇal bōra haṇ<sup>a</sup>. His brother is bigger than his sister.
13. Tasar mul tlāē rupaē haṇē. Its price is three rupees.
14. Miēṇ bāb tath māṭhar kuṭhi āndar haṇ<sup>a</sup>. My father is in that small house.
15. Tas rupaē dēi tshaṇē. Give him rupees.
16. Tasal rupayyē ial adzai. From him bring rupees.
17. Tas maihn kōṭikar radzūri ki dīaiṇḍhē. Having beaten him well bind him with ropes.
18. Khūhal pāiṇ kaḍḍh. From the well draw water.
19. Māl agar agar haṇḍ (haṇḍh). Before me walk.
20. Tiēṇ peuittar kasar kōā haṇ<sup>a</sup>? Whose boy is behind you?
21. Sē kasal mullē āna? From whom did you buy that?
22. Thāwar haṭi ēttah āna. From the shopkeeper of the village I brought it.

## SANSI GLOSSARIES.

### INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sāsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has this now become part of themselves that Sāsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindi. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the *Journal of the Asiatic Society of Bengal*, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

variety will come to be less and less used as the Sāsis habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsis who live in the Panjāb. They certainly have a Panjābi colouring which would be lacking in the speech of Sāsis who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsi words, and second, those which appear to have been deliberately altered from Panjābi or Urdū or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsis can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābi villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

*g* is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhrgā*, *kēhrgā*, *mērgā*, *tērgā*, *mhārgā*, *tuhārgā*, *nhārgā*, from *jēhra*, *kēhra*, *mēra*, *tēra*, *mhāra*, *tuhāra*, *sarā* (all in XVII). It is inserted also in *kōggī* (XVIII) from *kōi*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōdmī* (X), *kōṭṭā* (XIII), *kōnnā* (XIV), *kōdhā* and *kōth* (XVII), *kōj* (XVII), from *ādmī*, *āṭā*, *ānna*, *ādha*, *āth*, *āj*. Cf. also *khōth* (XII), from *hāth*.

Words beginning with *a* often alter it to *ku* ; as, *kukkhī* (XII), *kurji* (XIV), *kuggē* and *kundar* (XVIII), from *akkhī*, *arjī*, *aggē*, *andar*. Cf. also *kūṭī* (XIV) from *haṭṭī*.

*Kahnā* and *rahna* become *kauhgnā* and *rauuhgnā* (XVI), *hōnā*, *dēnā*, *lēnā* become *hōpnā*, *dēpnā*, *lēpnā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

prefix *b* (or substitute it for *h*) as, *bindū* (X), *bēk*, *bēā* (XVII), *biw*, *bēthī* (XVIII), for *Hindū*, *ēk*, *ēā*, *iw*, *ēthī*.

Words beginning with *p* generally change *p* to *n*, as *nair*, *nēt* (XII), *nāgg* (XIV), *narhnā* and *nūchnā* (XVI), *nanj*, *nācc* and *nanjāh* (XVII), *narsō* (XVIII), *nhittā*, from *pair*, *pēt*, *pāgg*, *parhna*, *pūchnā*, *panj*, *pānc*, *panjāh*, *parsō*, *phittā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattū* (X), *chūhā* (XIV), *cōli* (XV), *chatānā* (XVI), *chauht* (XVII), *chalak*, and *chāhar* (XVIII), from *Bhattū*, *būhā*, *bōli*, *batānā*, *bahut*, *bhalak* *bāhar*.

*n* is used as a disguising letter for various other words, as, *nhik* (XVII) from *thik*, *nhānēdār* (X) from *thānēdār*, *nhānā* (XIV) from *thāna*, *nikat* (XIV) from *ṭikat*, *nōmbū* (XIV) from *ṭombū*, *nālli* (XIV) from *lālli*, *nāli* (XVII) from *cāli*, *nōri* (XV) from *cōri*, *nhōllē* (XIII) from *chōllē*, *nhikhnā* (XVI) from *sikhnā*, *nhir* (XII) from *sir*, *nhakkā* (XVII) from *sakkā*, *nāhb* (X) from *sāhb* (*ṣāhib*), *naihr* (XIV) from *shahr*.

Different letters are changed to *kh*.

*khikhnā* (XVI) from *likhnā*; *kharjī* (XV) from *marjī*; *khikā*, *khas*, *khīs*, and *khassī* (XVII) from *nikā*, *das*, *bīs*, and *assī*.

*kha* is more or less indiscriminately prefixed to words as *kharājū* (XVII) for *rājī*; *khadīthā* for *dīthā*, seen; *khadēpaygrā* for *dēpaygrā* = *dēūgā*, I will give.

*kh* is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

*ḡha* is similarly employed, as *ḡhagaḡh*, from *gaḡh*, throat.

Some words transpose prominent consonants, as *cōmī* from *mōcī* (X) and *chāmī* from *māchī* (X).

*k* is changed to *r* in *runjī* and *rhāt* (XIV), from *kunjī* and *khāt*.

*b* is employed in *bēndra* (XIV), from *jandrā*; *ban* (XV), from *san*; and *baunnā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *caug*; from *caṅgā*, *cēṅguā*; and from *bhūkhā* *jhūkha* (all in XIII), from *Musalmān*, *Dhumalmān*; and from *sipāhī*, *gupāhī* (X); from *ṣandūq*, *nadhūk*, and from *lāthī*, *barlāthī* (XIV); from *nikalnā*, *khigalnā*; and from *rakhnā*, *rēkhwaṇā* (XVI); from *waīhrā*, *chaihr* or *chaihrā* (XI); from *duhāi*, *duhāṅgī* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāsī pronounce most words as Panjābis would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

vowel is indicated by the doubling of the consonant which follows; thus, *nātt*, load of grain; *bāss*, boiled fat; *khūpp*, salt; *bāpp* father; *pūtt*, son; *gāṇḍḍ*, anus. Verbs which end in *āṇā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātā* and *batātā*, from *gumāṇā* and *batāṇā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *huā*, *kiyā*, *diyā* in Urdū, become *hāwua*, *kiyyā*, *diyyā* in Sāsi, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cārāwā*, advocate; *carāwī* the *carāwā*'s wages; *gadḍī*, plaintiff or defendant; *bindā*, ordeal; *ḷhā*, fee of one rupee; *sair*, legal statement; *saihl*, notice or warning; *rā*; and *jāt*, justice or judgment; *bērāsī*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *baut* and *gaim*, thief; *chaggī*, *daṭṭi* and *lakṛī*, poisoned stabbing instruments; *gūḷī*, *tēari* and *ḥīmā*, poison; *gaunā*, place in the inside of the throat for concealing coins; *ṣombū*, 'jemmy'; *kōkā*, sign; *pīngī*, following up a thief; *bautī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsis, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsis. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsi conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsi dialect. It is sufficient to say that it, like Gujuri, is closely connected with the Rājasthāni system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report

of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sāsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sāsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sāsi Future with that found in Maṇḍēālī, Sukēti and Bilaspūri (see below) is very remarkable.

	1st Per. Pron Nom.	1st Plur. Gen.	2nd Plur. Gen.
Sāsi	haũ	mhārā	tuhārā
Baghāṭi	aũ	māhrā	tāhrā
Kiṭṭhali	ā	māhrō	
Kōṭ Gurūi		māhro	thārō
Inner Sirāji	hā	mhārau	thārau
Outer Sirāji	hū	mhārō	thārō
Maṇḍēālī	haũ	mhārā	
Kāngri	hū	mhārā	
Bhaṭēālī			tuhārā

Kulūi and Sainji have *haũ*, Curāhi, Bhadravāhi, Bhaṭēsi and Pāḍari *aũ*; Eastern Kiṭṭhali *ā*; and Kōṭkhāi *ā*.

The Sāsi Agent Sing. ends in -ē. In Kāngri it generally ends in the same way.

The Sāsi future ends in *ngṛā* or *ng*: thus we have *hōngṛā* or *hōng* I shall be, *māraṅgṛā*, or *māraṅg*, I shall eat. The Future in *ng* is reproduced exactly in Maṇḍi and Sukēt, where we have *hūng* (or *hūghā*) and *māraṅg* (or *mārgḥā*), that in *ngṛā* is found in Bilāspūr, the state adjoining Sukēt on the south, where we get *hōngṛā* and *māraṅgṛā*. W. Bilāspur has *hūngḥā* and *māraṅghṛā*. Compare with this Kāngri *hūngḥā* and *mārgḥā*, Bhaṭēālī *hūngḥā* and *mārgḥā*.

The following is a table of Adverbs of place:—

	here	there	when?	where?
Sāsi	ēṭṭhi	ōṭṭhi	kaṛē	jaṛē
Curāhi	ēṭṭhi	ōṭṭhi	kōre	jēre
Bhadravāhi			kōri	zari
Bhaṭēsi			kōre	dzēre
Pāḍari			kōr	zār



Pronouns he, she, it or that, and this.

*Agent Sing.*

*Oblique Plur.*

Sāsi	uṇ iṇ	ṇ retained throughout
Bhadrawāhī	uṇī iṇī	ṇ retained throughout

The dialects which, like Sāsi, make their Pres. Part. in *-tā* are Curāhī, Bhadrawāhī, Bhaḷēsī and Pāḍari.



## GLOSSARY OF SANSI WORDS.

*Note.*—References to other Sāsi words are to the same section of the Glossary unless when otherwise specified.

### I.—People.

badiā, snake-charmer, *f.* badiāṇī.  
 bōgrā, watchman (caukidār) or police inspector (thānēdār).  
 bāhṇ, sister.  
 bailā, Cūhrā, *f.* baili (see *cūṇā, gōliā, nōkh*).  
 bāpp, father.  
 bāwmi, wife.  
 baut, thief (see *gaim*).  
 bhatāṇī, Sāsi woman.  
 bhattū, Sāsi man (in the Cūhrā argot *bhātū*). [*kīṇā*].  
 bītrī, khattri, *f.* bītrāṇī (see *bōgnā*, faqir).  
 bōrā, boy (see *mūṇḍā, nēōklā*).  
 bōri, girl (see *mūṇḍī, nēōklī, nikki*).  
 chāmḱ, Brahman, *f.* chāmḱāṇī.  
 carāwā, advocate in Sāsi dispute (see *gaḍḍī*; also *carāwī, dhō, sair* in V, and *saihl* in VI).  
 cyūr, Sikkh, *f.* cyūrāṇī.  
 cūṇā, Cūhrā (see *bailā*), *f.* cūṇī.  
 dhāmṇū, husband.  
 gaḍḍī, plaintiff or defendant (see *carāwā*).  
 gaim, thief (*cf.* Qasāi word *gaimb* or *gaimbā* (see *baut*)).  
 gajētā, non-lowcaste boy.  
 gajēti, non-lowcaste girl.  
 gōliā, Cūhrā, *f.* gōllap (see *bailā*).  
 kajjā, Jāt, *f.* kajji (English *codger*? See *khēṭā*).  
 kākā, father's younger brother.  
 kākī, wife of preceding.

khēṭā, Jāt, *f.* khēṭī (see *kajjā*).  
 kipiā, khattri (see *bītrī*). *f.* kiniāṇī.  
 kūmbhlā, potter (Urdu *kumhār*).  
*f.* kūmbhlāṇī.  
 mautī, mother.  
 munchī, writer, &c.  
 mūṇḍā, boy (see *bōrā*).  
 mūṇḍī, girl (see *bōri*).  
 naīthī, barber (Urdu *nāi*).  
 nēōklā, nēklā, boy (see *bōrā*).  
 nēōklī, nēklī, girl (see *bōri*).  
 nikki, little girl (see *bōri*; and *nikā* in VIII).  
 nōkh, Cūhrā, *f.* nōkhṇī (see *bailā*).  
 phūphā, father's sister's husband.  
 pūtt, son.  
 thōkā, carpenter (*cf.* Panjābi *thōkṇā*, to hammer).

### II.—Animals.

balēā, cat (accent on last syllable),  
*f.* balēāi (see *gaṇḍā, kunḍā*).  
 bhūkal, dog, *f.* bhūklī (see *kātā*), possibly onomatopoeitic.  
 chābrā, *m.* goat, *f.* chābrī.  
 culkṇā, *m.* cock, *f.* culkṇī.  
 dhēbrā, *m.* cat, *f.* dhēbrī.  
 dōfā, *m.* iguana, *f.* dōph (Panjābi *gōh*); *dōfā, hīkan, jhandā* and *sirsā*, are names of different kinds of iguana.  
 ēḍrī, *f.* sheep.  
 gāddar, *m.* jackal, *f.* gāddarī.  
 gaṇḍā, *m.* cat, ass. (See *balēā*).  
 hīkan, *m.* kind of iguana (see *dōfī*).

jaggar, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhrās of dead cattle.

jhābbar, *m.* jackal.

jhaṇḍā, *m.* kind of iguana (Panjābi *jhaṇḍaul*, see *ḍōfā*).

jhāū, *m.* hedgehog, *f.* jhaihu.

kābrā, *m.* goat, *f.* kābrī.

kāṅga, *m.* bull; *f.* kāṅgli (see *laud*).

khimaṭ, *f.* buffalo.

kūdrā, horse; *f.* kūdrī.

kūkar, *m.* cock; *f.* kukkri.

kunēṣ, *m.* cat (accent on last syllable, see *balāṣ*).

kūtā, dog; *f.* kūti (see *bhūkaṭ*).

lālsi, *f.* cow (see *laud*).

laud, laudā, bull; *f.* laudī (see *kāṅgaṭ*, *lālsi*).

nōkh, *m.* mongoose, *f.* nōkhpī.

sirsā, *m.* kind of iguana, *f.* sirsi (Panjābi *hangirā*, see *ḍōfā*).

tāndli, *m.* louse (see *tusli*).

ṭhūb, *m.* camel.

ṭūṇḍā, *m.* pig.

tusli, *f.* louse (see *tāndli*).

### III.—Parts of the Body.

[In this list *h* stands for human, *a* for animal, *b* for both human and animal, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attā, *f. pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*

bahārā, foreleg (*a*).

bāṇḍā, penis (*b*).

bāṇḍī, vagina (*b*).

baṛēandar, *f.* anus with adjoining parts (*a*).

bēllar, *m.* skin (*a*).

bēṭ, *m.* skin (*a*).

caurā, *m.* hind leg (*a*), used also by Cūhrās.

dhuddi, *f.* pelvis with flesh attached.

ḍōklā, *m.* woman's breast.

gāṇḍḍ, *f.* anus.

gaṇḍā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

kagar, *f.* spine (*a*).

gicli, *f.* knee-joint with flesh attached (*a*; used also by Cūhrās).

kanhēri, *f.* clavicle with flesh attached (*a*).

kannā, *m.* back of neck (*a*), Cūhrā *kaunā*.

karōli, *f.* breast (*a*).

khūm, *m.* face (*h*; perhaps *mukh* inverted).

khurā, *m.* lower half of leg (*a*).

krūmbli, *f.* scapula with flesh attached (*a*). [Cūhrās.

mōhrā, *m.* breastbone (*a*), used by

paṭri, *f.* lower part of back (*a*).

rambā, *m.* scapula with flesh attached (*a*).

rūkrā, *m.* kidney (*b*), Cūhrā *rukrā*.

sammī, *f.* lower part of back (*a*).

ṭāmbli, *m.* woman's breast.

ṭēṇḍā, *m.* coccyx with flesh attached (*a*).

### IV.—Food.

bagollā, *m. pl.* gram.

bāss, *f.* boiled fat.

bērā, *m.* meat.

caī, *m.* water.

cūmbli, *f.* rice (in the husk).

dhāṇḍbā, *m.* carrion.

dhūllā, *m.* gur (coarse sugar).

kanji, *f.* soup.

khissū, khisū, *f.* wheat.

khūpp, *m.* salt.

kuṇj, *f.* wheat.

*kurkṇī*, *f.* maize (*kukkrī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrāwāhī).

*mijh*, *f.* unboiled fat (*Cūhrā mīnj*).

*pāṅgat*, *m.* ghī (clarified butter).

*raink*, *m.* meat.

*tānda*, *m.* rice.

*tāndlī*, *f.* straw.

*ṭāphlā*, *m. pl.*, fodder.

*ṭāsli*, *f.* bread.

*ṭīmī*, *f.* bread. [see next word].

*ṭugrā*, *m.* food (Panjābī *ṭukrā*)

*ṭūk*, *m.* food.

*tuslā*, *m. pl.* barley.

*wassal*, *m.* onion.

### V.—Common Nouns.

*atthar*, *m.* quilt (placed below the sleeper). [dialects.]

*bā*, *f.* wind. Cf. various hill

*baī*, *f.* word, matter (Urdū *bāṭ*), abuse (Urdū *gālī*), see *gappnī*.

*bagālā*, *m.* half a pice. [bit.]

*bagālī*, *f.* eight annas, eight-anna

*balūā*, *m.* rupee (see *chill*, *lābbā*, *rukṇā*).

*baḍewālā*, *m.* early morning.

*bēnā*, *m.* shallow brass vessel (Panjābī *channā*).

*bindā*, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

*biṇḍī*, *f.* ear ornament, ear-drop.

*bōgmā*, *f.* wealth.

*burkṇā*, *m.* huqqa, used also by Qasāīs and Cūhrās, cf. gamblers, *bārka*. The word is onomatopoeic (see *ṭogṇā*).

*carāwī*, *f.* wages given to *carāwā*, q. v. l.

*caughlī*, *f.* four annas, four-anna bit.

*chaggi*, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daṭṭī*, *gōlī*, *lakrī*, *tārī*, *thimā*) a word used by Cūhrās.

*chik*, *f.* sneeze (see *chikṇā* VII).

*chill*, *m.* rupee (see *balūā*), cf. gamblers' word *chillar*, Panjābī *chill*.

*daut*, *m.* early morning.

*daṭṭī*, *f.* same as *chaggi*, q.v., except that the stick is only a couple of inches long.

*dhāmā*, *m.* village.

*dhō*, *m.* rupee paid by each party on beginning a Sāsi law case, (see *carāwā* in I).

*dhōrmī*, *f.* two annas, two-anna bit.

*dhumk*, *f.* bad smell.

*ḍōklā*, *m.* pice.

*gā*, *m.* village. (Urdū *gāḍ*).

*gappnī*, *f.* word, matter (Urdū *bāṭ*), abuse (Urdū *gālī*), see *baī*.

*gēdī*, *f.* instrument for carding cotton (Panjābī *ḥamaī*).

*gōlī*, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cūhrās).

*gulūbā*, *m.* tobacco.

*jiwī*, *f.* land.

*kāngrī*, *f.* movable mud fire-place.

*khāhtā*, *m.* way.

*khāṭ*, *f.* bed (*khāṭ* in Kashmirī, Pūnchī, Kairālī, Dōḍā Sīrājī, Bhadrāwāhī).

khaulā, *m.* house.  
 khiindh, *f.* quilt used to cover the sleeper.  
 khuṇṭā, *m.* iron and wood instrument for digging.  
 kōhḍ, *m.* large silver circle for the neck (see *kūhḍī*).  
 kōkā, *m.* sign.  
 kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.  
 kōthlī, *f.* tobacco pouch.  
 kūā, well (*u* pronounced very long, see *rūā* XIV).  
 kūḍhi, *f.* earthenware cooking pot (Panjābī *lauṛī* or *hāṇḍī*).  
 kūdrā, *m.* earthenware waterpot (Urdū *gharā*).  
 kūdri, *f.* load of sheaves of corn, &c. (Panjābī *bharī*).  
 kūhḍī, *f.* small silver circle for neck (see *kōhḍ*).  
 lābbā, *m.* rupee (see *balūā*).  
 lakṛī, *f.* cattle-stabbing instrument, same as *chaggi*, *q.v.*  
 lāli, *f.* night, *cf.* Arabic *laila*.  
 lamkṇā, *m.* earring. (Panjābī *lamkṇā*, *hang*).  
 lōkṛī, *f.* wood (Urdū *lakṛī*).  
 nāhd, *m.* village.  
 nāṭṭ, *f.* load of grain, &c. (Panjābī *paṇḍ*).  
 nāṭṭhā, *m.* name.  
 nētri, *f.* sword.  
 pāgg, *f.* turban.  
 pauhpī, *f.* shoe (Punchī *paunī*).  
 phal, *m.* house-breaking jemmy, (see *tōmbū*).  
 pirl, *m.* oil.  
 pingī, *f.* fire.  
 ricṛā, *m.* cloth.  
 ruknā, *m.* rupee (see *balūā*).

sair, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *carāwā* in I).  
 sūtthan, *f.* kind of baggy trousers, Panjābī *sutthan*.  
 tēāri, *f.* poison given to cattle (see *chaggi*), a word used also by Cūhrās.  
 thimā, *m.* poison given to cattle (see *chaggi*), used by Cūhrās.  
 tōhgnā, *m.* huqqa (see *burkṇā*; *tōhgnā* in VII).  
 tōmbū, *m.* house-breaking jemmy (used also by Cūhrās); see *phal*.

## VI.—Abstract Nouns.

bauti, *f.* theft (see *baut* in I); used by Cūhrās.  
 bērasī, *f.* injustice (see *rās*); used by Qalandar. [*laggnā*].  
 chōk, *f.* police inquiry (with *gaimī*, *f.* theft (see *gaim* in I); used by Cūhrās, *cf.* Qasāī *gaimbī*.  
 jadḍā, *m.* cold. (*cf.* Outer Sirājī *dzaḍau*, Urdū *jārā*).  
 jāt, *f.* justice, judgment (see *rās*).  
 pingī, *f.* following up a thief.  
 rās, *f.* justice, judgment (see *bērasī*, *jāt*), used by Qalandar.  
 satā, *f.* thirst (accent on second syllable).  
 saihl, *f.* legal warning or notice generally verbal (see *carāwā* in I).

## VII.—Verbs.

asarnā, come (Urdū *ānā*).  
 bagnā, flow (Urdū *bahnā*).  
 baisnā, sit (Urdū *baithnā*).  
 binkṇā, run.  
 chōkṇā, ostracise, outcaste.  
 cōkṇā, seize.  
 chōngunā, ask for, demand.

chiknā, sneeze (see *chik*. V.).  
 ciḷappā, walk, go.  
 culknā, speak.  
 chōḍnā, leave (Urdū *chōṛnā*).  
 ḍaunā, enter, place (in latter sense equivalent of Urdū *ḍālūnā*).  
 dīmnā, eat (see *dūtnā*).  
 ḍīthā, past part. seen. (Panjābī *ḍīthā*).  
 dūtnā, eat (see *dīmnā*).  
 gauhgnā, go, pa. p. gauhgā, gone.  
 gum kūlnā, keep quiet (see *kūlnā*, *natthī kūlnā*). [lost].  
 gumānā, conceal (Persian *gum*, *jasarnā*, go. (Urdū *jānā*).  
 khaṇṇā, run away.  
 khīmnā, weep.  
 khōnā, open : Urdū *khōlnā*.  
 khusārnā, laugh.  
 kūknā, accuse, inform about, 'peach.'  
 kūlnā, do (used by Cūhrās).  
 lōnā, beat, kill (cf. Cūhrā *lōthnā*, *Kashmirī lāyun*).  
 lugnā, die (used by Cūhrās).  
 natthī kūlnā, keep quiet (see *kūlnā*, *gum kūlnā*).  
 naukhnā, see, look.  
 pagarnā, seize. (Urdū *pakarnā*).  
 pinagnā, run away.  
 pōḍnā, have sexual intercourse with (Urdū *cōdnā*).  
 pudānā, cause to have sexual intercourse with.  
 rētnā, cut.  
 siyyā, was, f. *sī*, pl. *siyyē*, f. *siyyē* (see *thiyyā*; cf. Panjābī *sī*).  
 ṭaunā, fall, lie; it also enters into composition with the sense of Panjābī *paṭnā*.  
 thākuṇā, conceal in ground, bury.  
 thiyyā, was, f. *thī*, pl. *thiyyē*, f. *thiyyē* (see *siyyā*). A similar form is found in many hill dialects.

ṭōhgnā, drink (see *ṭōhgnā* in V).  
 ūthnā, rise, get up. (Urdū *uṭhnā*).

### VIII.—Adjectives, Pronouns.

būddhā, old.  
 dhōr, two.  
 ēā, this (Urdū *yih*).  
 haū, I (*haū*, *aū* or *hū* is found in many hill dialects and also in Rājasthān. See Introduction above).  
 jaḍā, big.  
 kāī, something, anything.  
 mhārā, our. See Introduction.  
 nikā, small (see *nikkī* in I, which, it is to be noted, is not *nīkī*).  
 tam, you (Urdū *tum*; for *we* *ham* is used as in Urdū).  
 taī, thou.  
 thēr, three.  
 tiārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'  
 tuhārā, your. See Introduction.

### IX.—Adverbs, Prepositions, Interjections.

āṇē, yes.  
 baī, hush!  
 bhī, again (it is noteworthy that this word is found in this sense in Inner Sirājī).  
 bicc, in. Found in many dialects.  
 duā hōtī, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'  
 ēṭhē, ēṭhī, here. See Introduction.

ṣṭṭhō, hence.	mā, in.
ṣṭṭhō tīkar, up to here.	nā, there.
idā, thus.	ṣṭṭhā, ṣṭṭhi, there. See Introduction.
iw, iwkō, now.	ṣṭṭhō, thence.
jaṣ, where (relative). See Introduction.	ṣṭṭhō tīkar, up to there.
kaḍ, when ?	saththā, than (used like Urdū sē).
kaṣ, where ?	talhā, down, below (talā in Gujur and Tināuli).
kidā, why.	

## GLOSSARY OF DISGUISED SANSI WORDS.

*Notes.*—In this Glossary P. stands for Panjābī.

### X.—People.

bindū, Hindū.  
 bāpptā, bāpp (q.v., I), father.  
 bīwar, P. jhiūr, water-carrier, &c.  
 bunyārā, P. sunyārā, goldsmith.  
 chāmi, P. māchi, name of a caste  
 whose chief function is water-  
 carrying.  
 chattū, bhattū, Sāsi (see *bhattū*  
 in I).  
 chatāpi, female of *chattū*.  
 cōmī, mōci, shoemaker.  
 ḡhumalmān, Musalmān.  
 gupāhi, sipāhi.  
 kōdmi, ādmi, man.  
 nāhb, sāhib, European. [or.  
 nhāṇēdār, thānēdār, police inspect-  
 nhauhrā, P. sauhrā; father-in-law.  
 ranjar, P. kanjar, a low Muham-  
 madan caste.

### XI.—Animals.

bāhn, P. sāhn, breeding animal  
 (horse, donkey, bull).  
 bēṇḡbhā, P. saṇḡbhā, male buffalo.  
 chaihr or chaihrā, P. waihrā, calf.  
 chūkāl, bhūkāl (q.v., II) dog, cf.  
 Gipsy *jukel*.  
 raṭṭā, P. kaṭṭā, young buffalo.

### XII.—Parts of the Body.

khīs, P. sis, head (see *nhīs*).  
 khōth, bāth, hand.  
 kōkkh, P. akkh, eye.  
 kukkhi, P. akkhhi, eye.

nair, pair, foot.  
 nēt, pēt, stomach.  
 nhir, sir, head.  
 nhīs, P. sis, head (see *khīs*).  
 jaūdhre, P. jaū, barley.

### XIII.—Food.

kōṭṭā, āṭā, flour.  
 nhōllē, chōllē, gram.  
 nūk, ṭūk (q.v., IV), food.

### XIV.—Common Nouns.

barlāthī, lāthī, stick.  
 baunnā, sōnā, gold.  
 bōndrā, P. jandrā, lock.  
 chāṇḡdā, P. bhāṇḡdā, household  
 vessel.  
 chūbhā, būhā, door.  
 cōli, bōli, speech, language.  
 kōnnā, P. ānnā, anna.  
 kūṇḡdī, P. hāṇḡdī, cooking pot.  
 kurji, 'arzi, complaint in law.  
 kūṭi, P. haṭṭi, shop.  
 nadhūk, saṇḡūq, box.  
 nāgg, pāgg, turban.  
 naihr, shahr, city.  
 naisā, paisa, pice.  
 nāki, P. ṭāki, cloth.  
 nālli, lālli, night.  
 narāt, P. parāt, brass vessel.  
 nhāli, P. thāli, brass vessel.  
 nhāṇā, thāna, police station.  
 nikaṭ, ṭikaṭ, ticket.  
 nōbāl, P. bōhāl, heap of grain.



nōmbū, tōmbū, house-breaking instrument.

rhāt, khāt (q.v., V.), bed.

ruuji, kunji, key.

rūā, kūā, well (ā pronounced very long).

### XV.—Abstract Nouns.

banh, P. sanh, house-breaking.

kharji, marzi, will, pleasure.

nhittā, P. phittā, abuse.

nōri, cōri, theft.

khañanat, zamānat, surety.

### XVI.—Verbs.

chatānā, batāna, show, tell.

cōlṇā, bolnā, speak.

dēpnā, dēnā, give.

hōpnā, hōnā, be, become.

kauhgnā, kahnā, say. [out.

khigalṇā, nikalṇā, go out, come

khikkhnā, likhnā, write.

lēpnā, lēnā, take.

naṇnā, paṇnā, read.

nhikhṇā, sikhṇā, learn.

nhōḍṇā, chōḍṇā (q.v., VII), leave.

nūchnā, pūchnā, ask.

rauhgnā, rahnā, remain.

rēkhwaṇā, rakhnā, place.

### XVII.—Adjectives, Pronouns.

bēā, ēā (q.v., VIII), this (b is prefixed throughout the declension).

bēk, ēk, one.

bōh, P. ōh, that (b is prefixed throughout the declension).

caug, cār, four.

cēnguā, P. caṅgā, good, etc.

chauht, bahut, much, many.

jhūkhā, bhūkhā, hungry.

jihrgā, P. jihra, which (relative).

kharājū, P. rāji, Urdūrāzi, willing, pleased, in good health.

khas, das, ten.

khassī, assī, eighty.

khāñ, nau, nine.

khawwē, nawwē, ninety.

kihrgā, P. kihra, which?

khikā, nikā (q.v., VIII), small.

khīs, bis, twenty.

kōdhā, ādhā, half.

kōth, āth, eight.

mērgā, mērā, my, mine.

mhārgā, mhārā (q.v., VIII), our, ours.

nācc, pānc, five.

nāli, P. cāli, forty.

nanj, panj, five.

nanjāh, P. panjāh, fifty.

nhakkā, sakkā, relative, e.g. *sakkā*

*bhautā*, full brother.

nhārā or nhārgā, sārā, all.

nhatt, P. satt, seven.

nhattar, sattar, seventy.

nhatth, P. satth, sixty.

nhan, sau, hundred.

nhē, P. chē, six.

nhik, thik, right, correct.

tērgā, tērā, thy, thine.

tuhārgā, tuhārā, (q.v., VIII), your, yours.

### XVIII.—Adverbs, Prepositions, Interjections.

bēthē, bēthi, ēthē, ēthi (q.v., IX), here.

bēthhō, ēthhō (q.v., IX), hence.

biw, biwkē, iw, iwkē (q.v., IX), now.

bōthhē, bōthi, ōthhē, ōthi, (q.v., IX), there.

bōthhō, ōthhō (q.v., IX), thence.

chāhar, bāhar, outside.

chajak, P. bhajak, to-morrow.

duhāngī, duhāī, <i>lit.</i> appeal, used as an expression of surprise or horror.	kōj, āj, to-day.
khūpar, ūpar, above, up.	kuggē, P. aggē, in front, before.
khūparā, upar sē, from above.	kundar, andar, inside.
kōggī, kōī, anyone, someone.	narsō, parsō, day after to-morrow or day before yesterday.
	nāth, sāth, with.

## APPENDIX.

---

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsis published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsi friends do not recognise the words, I conclude that they must be words used by the Bhēdghuṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsis. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.	nanj, nine.
bola, father.	niliān, gold mohurs.
chaukuni, four-anna bit.	nohal, house-breaking instru-
chepri, cloth.	ment.
chhāngriya, brass vessel.	nojna, gold.
chhekia, cow.	parausi, master.
chhipri, pice.	rabdi, sister.
chilakni, nose-ring.	rakhia, sheep.
chīwār, policeman.	rupra, cloth.
dhāgun, bangle.	sagla, pot.
hat, eight.	sekhiya, policeman.
jhāndla, utensil.	seth, gram.
khapla, salt.	sipri, rice.
khumna, rupee.	takna, workman.
kukiya, cock.	tapgi, turban.
manuka, salt.	ṭhangia, brother.
māt, mother.	ṭhangna, arrest.
materi, woman.	ṭonga, rupee.
nakauni, nose-ring.	toṛa, liquor.
namalta, meat.	tshukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōṭ.

chipra, sheet.	ṭhengan, bangle.
sarat, pillow.	ṭhoya, old.

# PANGWALI [Pangwāli.]

The following notes have been compiled from two manuscripts.  
I have not had an opportunity of making a firsthand study of Pangwāli.

## NOUNS.

### Masculine.

Nouns in—ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōr-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī or jē	-ē dī or je
L.	-ē bicc, ŷc.	-ē bicc ŷc.
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēs dēsē*, in that country.

*bab, bau*, father, has G. *babbē*, *bauē*, &c.

### Feminine.

N.	kūi, girl	kūi
G.	kūi or kūiā	„ or kūiā
D.A.	kūi	kūi
L.	„ bicc	„ bicc
Ab.	„ kaṇā	„ kaṇā
Ag.	kūi	kūi

Fem. nouns in a consonant appear to inflect by adding -ī; thus *piṭṭh*, back; *piṭṭhī puṭṭh*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

## PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē, ōh	ēh
G.	māṇ	tāṇ	tēsē, usē	isē
D.A.	mō dī	tau dī	tēs dī, us dī	is dī

L.	mō bicc	tau bicc	tēs bicc, us bicc	is bicc
Ab.	mō kaṇā	tau kaṇā	tēs kaṇā, us kaṇa	is kaṇā
Ag.	mē	taī, tē	tēni, uni	inī

*Plur.*

N.	as, ās	tus, tūh	ōh	ēh
G.	hēṇ	tāhṇ	unkēā	inkēā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asē, as	tusē, tūh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are <i>kas</i> , who ?	G. <i>kasē</i>	Ag. <i>kinī</i>
<i>jē</i> who,	G. <i>jisē</i>	Ag. <i>jini</i>

*kī*, what; *kicch*, something, anything; *jēkicch*, whatever; *sabh*, all.

In Pangwālī the letter *j* tends to become *dz* and is often so pronounced.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

<i>Demonstrative.</i>	<i>Collective.</i>	<i>Interrogative.</i>	<i>Relative.</i>
anā, like this,	tanā, like that	kanā, like what ?	janā, like which
attru, so much	tattru, so much	kattru, how much	jattru, as much
or many	or many.	or many.	or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

*Time.*

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

## Place.

iri, here	bunh, ūrē, <sub>2</sub> down
urī, there	nir, near
kōrī, where ?	dūr, far
jērī, dzērī, where	agar, in front
iri tikar, up to here	patā, behind
iṭṭhi kanā, from here	aūtar, inside
bañh, up	bharilh, outside

Others are *kis*, why ?; *hē*, yes; *nēhī*, no; *jugṭī*, well; *utauḷā* (adj.) quickly.

## PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kōṇī, along with
pār, beneath	

## VERBS.

## Auxiliary.

Pres. asā asā asā asē asē asē

Fem. asī

*as*, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *aḥi*.

Past sing. mas. thiyā, fem. thī, plur. thiyē, thi.

## Intransitive.

bishṇā, sit, remain.

Fut. bish-ā or -al -al -al -ēl -ēl -ēl

Imper. bish

Past Cond. or

Pres. Ind. bish-tā fem. -tī pl. -tē fem. -tī

Impf. Ind. bishṭath fem. bishṭith all through

Past biṭṭh-ā fem. -ī pl. -ē fem. -ī

Part. bishṭā, sitting; biṭṭhā, in the condition of being seated; bishṇewālā, sitter or about to sit; bishī kai, having sat.

The regular past and stative past (not used) would be bishā, bishṭrā.

The following show slight variations :—

**bhūṇā, become.**

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhūṭā
Part.	bhūā

**īṇā, come.**

Fut.	yāl
Imper.	ai
Pres. Ind.	īṭā
Part.	yaīkaī, having come ; yōr or yōrā, in the condition of having come.

**ghēṇā, go.**

Fut.	ghēl
Imper.	gā ghē
Pres. Ind.	ghēṭā
Past	gā fem. gēi
Part.	ghai kai, having gone ; gayōrā, in the condition of having gone.

*Transitive.*

The regular transitive verb is conjugated like *bishṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

**māna, beat.**

Fut.	māral pl. mārēl
Pres. Ind.	mātā
Past	mārā.
Part.	mānēwālā, beater, about to beat ; mārōrā, in the condition of having been beaten.

**khāṇā, eat.**

Past	khāū
------	------

**pīṇā, drink.**

Past	pīū
------	-----

dēṇā, give.

Fut.	diṭṭi
Pres. Ind.	dēṭā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nēṭā
Past	niṭṭi

kanū, do.

Pres. Ind.	katā
Past	kiyṭi

bujṇā, know.

Past	buddhū
------	--------

*ghinī ghēṇā*, take away, is like *ghēṇā*.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pāḍarī.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, *mānā* and *kanā*, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa hārṇa*, *paṇhna*. The same feature is found in Curāhi *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ū*.

## NUMERALS.

1—yak.	11—yābrā.
2—dūi.	12—bāhrā.
3—tlāi.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chō.	16—shōḍhā.
7—satt.	17—satārā.
8—atṭh.	18—athārā.
9—naō.	19—unniḥ.
10—dash.	20—bih.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōḍhā*, sixteen, compare Pāḍarī *shōṛāh*.



## COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.	hatth, hand.
ijji, mother.	khūr, foot.
bhaū, brother (older than speaker.)	nakh, nose.
bhāi, brother (younger than speaker.)	ṭir, eye.
dēddi, sister (older than speaker.)	shuṇḍ, far.
bhaiṇ, sister (younger than speaker.)	āsi, mouth.
kōā, son.	dand, tooth.
kūi, kuṛi, daughter.	kann, ear.
gharēth, husband.	kēs, hair.
jōlli, dzōlli, wife.	kupāl, head.
māhṇū, maṛd, man.	magar, head.
jēlbāṇū, woman.	jibh, tongue.
kōā, boy.	pēth, stomach
kūi, girl.	ḍhēḍḍh, „
guāl, cowherd.	piṭṭh, back
puhāl, shepherd.	sarir, body.
ghōṛā, horse.	pōthi, book.
ghōṛi, mare.	katāb, „
liṇḍ, ox.	kalam, pen.
gā, cow.	manjā, bed.
bhaī, buffalo.	gih, house.
bakrū, he-goat.	daryā, river.
bakri, she-goat.	gaḍḍri, stream.
bhēd, sheep.	jōth, dzōth, hill.
kuttar, dog.	shappar, „
kuttri, bitch.	paddhar, plain.
rikkh, black bear.	bāg, field.
bhrabbū, red bear.	rōṭi, bread.
kukkaṛ, cock.	pāpi, water.
kukkṛi, hen.	giṭh, wheat.
balār, cat (male).	kukkṛi, maize.
balāri, „ (female).	būt, till.
pakhrū, bird.	girā, village.
ill, kite.	saihr, city.
sagāl, fox.	baṇ, forest.
hāthi, elephant.	macchī, fish.
	batt, way.
	phal, fruit.
	mās, meat.
	duddh, milk.

aṇḍhērū, egg.  
 ghiū (accent on first), ghi.  
 təl, oil.  
 chā, buttermilk.  
 din, day.  
 rāt, night.  
 dēs, sun.  
 sūrj, „  
 jōsan, moon.  
 pūrnēō, „  
 tārā, star.  
 bāt, bat, wind.  
 mēgh, rain.  
 barkhēā, „  
 dhupp, sunshine.  
 nēār, storm.  
 bharōṭū, load.  
 bhārā, „  
 baijū, seed.  
 luhā, iron.  
 kharā, good, beautiful, clean.  
 burā, bad.  
 baḍḍā, big.  
 maṭhrā, small.  
 ḍhillā, lazy.  
 takrā, wise.  
 gicingar, ignorant.  
 utaūlā, swift.  
 painnā, sharp.  
 uccā, high.  
 alaggā, ugly.  
 ṭhaṇḍā, cold.  
 garm, hot.  
 miṭṭhā, sweet.  
 tēār, ready.  
 thōrā, little.  
 mata, much.

bhūṇā, be, become.  
 iṇā, come.  
 ghēṇā, go.  
 biṣhūṇā, sit, remain.  
 nēuā, take.  
 kharābhūṇā, stand.  
 hēnu, see.  
 khāṇā, eat.  
 pīṇā, drink.  
 bōlṇā, speak, say.  
 sōṇā, sleep.  
 kanā, do.  
 mānā, beat.  
 paryāṇā, recognise.  
 bujṇā, know.  
 puṇā, arrive.  
 naṣhṇā, run.  
 ṇaṣhī ghēṇā, run away.  
 baṇḍāṇā, make.  
 sikkhṇā, learn.  
 paṇhā (?) read.  
 likkhṇā, write.  
 marnu, die.  
 sunnu, hear.  
 phirṇā, turn.  
 phōri iṇā, return.  
 jhagarṇā, quarrel.  
 jītṇū, win.  
 hānā, defeated.  
 baiju phaṭṇā, sow.  
 haḷ jōcṇā, plough.  
 khalāṇā, cause to eat.  
 piwāṇā, cause to drink.  
 ṣhūṇāṇā, cause to bear.  
 carṇā, graze.  
 carāṇā, cause to graze.

1. Tāṇ naū ki ahi (asā)? What is thy name?
2. Is ghōṛs katri umar ahi? How much is this horse's age?
3. Iriyā (iṭṭhāṇ) Kashmir katru dūr ahi (asā, &c.)? From here how far is Kashmir?

4. Tāhṇ babbē (bawē) gih kaṭrē kōi ahi? In your father's house how many sons are?
5. Aū ajj barā dūrā hanthā. I to-day from very far walked.
6. Māṇ kakkē (or jēṭhē bauē) kōṣ usē bhēṇi dzōi dzādzī kiyōri ahi. My uncle's son has married his daughter.
7. Gih (ghiyē) hacchē ghōrē kāṭhī ahi (asī). In the house is the white horse's saddle?
8. Usē piṭṭhi putṭh kāṭhī lā. Put the saddle on its back.
9. Māi usē kōā matē kuṭṭā. I beat his boy much.
10. Ōh jōt putṭh gāi bakri carātā lagōrā ahi. He on the hill is grazing cows and goats.
11. Ōh bātē pār ghōrē putṭh biṭhōrā ahi. He under the hill on a horse is seated.
12. Usē bhāi apaṇ bhēṇi kaṇā barā asā (ahī). His brother is bigger than his sister.
13. Isē mull dhāi rupayyā asā (ahī). The price of this is two and a half rupees.
14. Māṇ bab us maṭhṛē gih biṣṭā ahi. My father lives in that small house.
15. Usdi ēh rupayyā dē. Give him this rupee.
16. Ōh rupayyē us kaṇā nē. Take those rupees from him.
17. Usdi jugṭi māri kai rajuri lāi bannh. Having beaten him well tie him with ropes.
18. Khūi kaṇā pāṇi kāḍh. Draw water from the well?
19. Māṇ agar agar hanth. Walk before me.
20. Kasē kōā tāp patē itā? Whose boy comes behind thee?
21. Ōh kaṣ kaṇā mullē ghinā? From whom did you buy that?
22. Grāṣ haṭwāṇi kaṇā. From the shopkeeper of the village.

# STUDIES IN NORTHERN HIMALAYAN DIALECTS.

---

BY

REV. T. GRAHAME BAILEY, B.D., M.A.

Wazirābād, Panjāb.

---

CALCUTTA :

BAPTIST MISSION PRESS,

1903.



## PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujuri, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābī and unlikeness to Kashmīrī. Consequently we begin with Pahārī dialects from Hazāra and the Murree Hills and end with Kishtawārī which is very like Kashmīrī. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābī, and Punchī is not represented. Similarly Dhūṇḍī or Kaiṛālī is not specifically mentioned and only two speakers of Tiṇḍūlī are returned. In reality Punchī is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbanī is obviously below the mark.

Gujuri, Panjab and N.W.F. Province 76,168 Jammū and Kashmīr 126,849.

Sirāji 14,743; Kishtawārī 12,078; Pōguli 6,351; Pāḍarī 4,540; Rāmbanī 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and *ö* and *ü* as in German. In *sh* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *sh* and *zh* they are sounded as in 'shout' and the 'z' in *azure* or the French 'j.' The spelling is phonetic as far as possible; the Hindi *ç* and special Arabic letters such as *ţ* and *ş* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmīrī and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipālī (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōguli, Kishtawāri and even Sirāji. That there should be some connection between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. GRAHAME BAILEY,

Wazīrābād,  
Dec. 6th, 1902.

## GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwārī dialect of Rājasthānī spoken in Mēwār in Rājputānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrāwāla district (to both of which they have given the name), speak Panjābī. By Panjābīs the word 'Gujar' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

NOUN.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. kī, pl. kā, kī)	bāpp kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mē or bicc, in ; tāṛī up to,	„
Abl.	„ tō	„
Ag.	„ nō	„

Nouns in	-ō, i	Sing.	Plur.
N.	ghōṛ-ō,	horse	-ā
Obl.	-ā	„	-ī
N.	ādmī,	man	ādmī
Obl.	„	„	ādmī.

Like *bāpp* are *ajjar*, flock ; *par*, stone.

Like *ghōṛō* are *dhākō*, hill, *tayō*, father's elder brother, *patriyō* father's younger brother, *phupphō*, father's sister's husband, *māmō*, mother's brother, *māsrō*, mother's sister's husband.

*Feminine.*

	Sing.	Pl.
N.	bakrī, goat	bakrī
Obl.	„	-ī.

Note that *dhi*, daughter has *dhiē* in the Nom. Pl. otherwise fems. in -ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauhṭī*, bride.

In a consonant.

	Sing.	Pl.
N.	trimt, woman	trimt -ē
Obl.	„	„ -ī.



So also *bēhṇ*, sister and others ending in a consonant, e.g., *mḥais*, buffalo, *bhēḍ*, sheep, *kaccur*, mule; *gā*, cow keeps *gā* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above: *-ē* indicates motion from, *dūrē*, from far.

# PRONOUNS.

	Sing.			
	1st Pers.	2nd	3rd	yō=this
N.	hī	tē	ō, ōh (f. wā)	yō, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	mana	tana	usna	isnā
Ag.	mē	tē	usnē	isnē

## Plur.

ham	tam	wē	yē
mḥārō	thārō	unkō	inkō
hamna	tamna	unhā na	inhā na
hamnē	tamnē	unhē	inhē

*kōn*, who? obl. *kis*; *jo*, who, obl. *jis*; *kōi*, anyone, obl. *kisē*; *kēhrō*, which?, *jēhrō*, which, declined regularly.

*kitnō*, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

# ADJECTIVES.

Adjectives in *ō*, *caygō*, good, *mandō*, bad are declined like *ghōrō*, their feminine *caygī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khaḷō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, e.g., *bakh*, separate, *najōr*, ill.

**Comparison.** No special forms for compar. and superl. *caygō*, good; comp. better than this, *is tē caygō*; superl. best, = better than all *sārē tā caygō*. The comp. is sometimes rendered with *muc*, *muc caygō* = very good, i.e., more good.

**Numerals.** Counting by scores is usual, *trē bī*, sixty; *panyā uppur trē bī*, 65, *panyā ghaṭ trē bī*, 55.

# VERB.

## Auxiliary.

Pres. I am, &c. *hī* or *hōī*; *ai* or *hai*; *ai* (*hai*); *hā*; *ō* (*hō*); *ā* (*hāī*) or *hē*,  
 Past. I was. *thō* (f. *thī*) *thō* *thō* *thā* (f. *thī*) *thā* *thā*.

## Conjugation of *mārṇō*, beat.

**Aorist.** I may beat, I am beating, &c. *mār -ā -ē -ā -ō ē*  
**Fut.** I shall beat. *mār-āgo -ēgō -ēgō -āgā -ōga -ēgā*  
**Imperat.** beat. *mār mārō*  
**Cond.** I should beat. *mār -tō* (f. *tī*) *-tō -tō -tā*, (f. *tī*) *-tā -tā*

*Pres.* I am beating. *mār-ñ* hōñ or hē; -ē hōē; -ē hōē; -ñ hōñ; -ō hōō; -ē hōē;

*Impt.* I was „ „ *thō* (f. *thī*); -ē *thō*; -ē *thō*; -ñ *thā* (f. *thī*); -ō *thā*; -ē *thā*;

*Past.* I beat, &c., agentive form of pronoun with *mārē hōē*, which agrees with the object. fem. *mārī ai*, pl. m. *mārēā hōē*, f. *mārē hē*.

*Participles.* pres. *mārtō*, past *mārē*, having beaten = *mārē*.

*Passive.* pa. p. *mārē* (which is unchanged throughout) with various tenses of *jāuñō*, go, e.g., *mārē jāuñō*, I shall be beaten, *mārē gēā*, we, &c., were beaten.

*Jāuñō.* go.

*Aorist.* *jāñ*, &c., fut. *jāñgō*, imp. *jā*.

*Past.* *gē-ō* -ō -ō -ā -ā -ā

*Parts.* *jāto*, *gēō*, *jākē*.

With the exception of the tenses from the pa. p. the tenses are formed like *mārñō*. In intransitive verbs the 1st s. past. adds ~ to the pa. p.; *gēō* from *gēō*, *turēō* from *turēō*, walk, *hārēō* from *hārēō*, be tired.

In Gujuri the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. *lēñō*, take, *liyō*, *karnō*, do, *kīō*, *dēñō*, give ditto, *aupō*, come *āyō*, *hōñō* become *hūō* or *hō*.

### The Prodigal Son.

*Ēkuñ ādmi kā dō pūt thā, tē nikkā nē appā bāpp na kēhō,*

One man of two sons were and little by own father to was-said  
*ai bāji tērā māñ kō mērō hissō ōh mana dē tē usnē appō*  
 O father thy property of my part that to me give and by-him own  
*māñ unñā bicc bañd ditto, tē tñōññ diñāñā picchē nikkā*  
 property them in dividing was-given, and few days after little  
*pūt nē sab kañtho kar ditto, tē dūr milkh bicc cale gēō*  
 son by all together making was given and far country in going went  
*tē us jā usnē appō māñ lucpuññ māñ kharāb kar*  
 and that place by him own property licentiousness in bad making  
*churēō; jis bēlē sārō kharc kar churēō us milkh bicc*  
 was-left; what time all spent making was-left that country in  
*ḍāhḍo kaht pai gēō, tē ōh tang hōñ laggō, tē us*  
 severe famine falling went and he straitened to be began and that  
*milkh kā kisē rihōñhāñā kōñ rahgēō usnē appī zamin*  
 country of some dweller near remaining went by-him own land  
*zaur cāruñ dē calāyō, jēhñ shilñ zaur khāñ thā, ōh*  
 animals to feed giving was sent what husks animals eating were he

cāhē thō ki inhā nāl hū appō, dhiddh bharū, tē kōi  
 wishing was that these with I own stomach may fill and anyone  
 usnā nīh dēē thō, jis bēlē hōsh bicc āyō appā dil na  
 to him not giving was, what time sense in came own heart to  
 kihōn laggō mērā bāpp kā kitnā mazūr hē jēhrā  
 to say began my father of how many labourers are who

rajke rōti khāē, tē hū pēō is jā bhukkhō marū hē.  
 being satisfied bread eat and I fallen this place hungry dying am.

Hū ūthkē appā bāpp kōlē calūgō tē usna kahūgō  
 I having arisen own father near will go and to him will say

Bāji mē ghunāh kiō, Khudā kō tē tērō, tērō pūt kēhōn  
 Father by-me sin was done God of and thine, thy son to say  
 jōgō nīh rēhō, manā appā mazurā jēhā bānā, tē calēō  
 worthy not I-remained, me own labourers like make and he went  
 tē appā bāpp kōl āyō, iccūr ōh dūr thō uskā bāpp nē  
 and his father near came, that-time he far was his father by

usna hērēō, tē usna rēhm āyō, tē daurkē galh nāl  
 to him was seen and to him pity came and running neck with attaching  
 lā liyō, tē piyār dittō. Pūt nē bāpp na kēhō Bāji  
 was taken and love was given. Son by father to was said Father

mē ghunāh kiō Khudā kō tē tērō, tērō pūt kēhōn jōgō  
 by me sin was done God of and thine, thy son to say worthy  
 nīh rēhō. Bāpp nē nōkarā na kēhō bēlē cangā tē  
 not I remained. Father by servants to was said quickly good from  
 cangō kaprō lē āō tē uskā galh luāō  
 good garment taking come and his neck (on) cause-to-be-attached

tē uski angli nāl angūthi luāō tē uskā pair nāl  
 and his finger with ring cause-to-be-attached and his foot with

chittur luāō tē palēō hō bacchō lākē  
 shoes cause-to-be-attached and kept calf having brought

kōhō tē khā tē khushī karā ki mērō yō pūt mar  
 kill and we may eat and happiness make, for my this son dead

gēō thō hūn ji gēō, gum gēō thō hūn thā gēō, tē  
 gone was now living went, lost gone was now being-found went and

wē khushī karūn laggā. Uskō bārō pūt zimī bicc thō,  
 they happiness to make began. His big son land in was

jis belsē ghar kē nēṛē āyō bājā kō tē naccaṇ kō wāz  
 what time house of nearness came instrument of and dancing of voice  
 sunḍō, fir ēkuṇ nōkar na bulākē pucchō yē kē  
 was heard, then one servant having called was asked these what  
 gal. hōḥ, tē usnē usna kēhō tērō bhāi āgēō, tē tērā  
 matters are and by him to him was said thy brother came and thy  
 bāpp nē bacchō paḷō hō kōh churō ki usna caṅgō bhalō  
 father by calf kept killing was-left for to-him well sound  
 thā gēō. tē oh. khafē hūō. tē andar nīh jāō thō, tē  
 being-found went and he angry became and in not going was, and  
 uskō bāpp biṛē gēō tē uskā baṛā tarlā kiā. Usnē  
 his father out went and his great entreaties were-made, by him  
 apnā bāpp na zawāb dē churō itnā samā mē tēri  
 own father to answer giving was-left, so much time by me thy  
 khizamt ki tē kadē tēri gal nīh mōṛi, tē tē kadē  
 service was-done and ever thy word not turned-was-and by thee ever  
 mana bakrō nih dittō yū apnā dōstā yārā nāl  
 to me goat not was given that own friends companions with  
khushi karī, jis belsē tērō yō pūt āyō jisnē tērō sārō  
 happiness may-make what time thy this son came by-whom thy all  
 māl kanjriā bicc uḍāyō tē iskē wāstē paḷō hō bacchō  
 property harlots in was-caused-to-fly by-thee his sake kept calf  
 koh dittō. Tē usnē usna kēhō Pūtā tē hamēsh mērē  
 killing was-given, and by him to him was said son thou always me  
 nāl rahē, jitnō mērō māl hai tērō hai. Khushi hōṇi  
 with remainest, how much my property is thine is. Happiness to be  
 tē khushi hōṇō caṅgi gal thi. Tērō yō bhāi mar gēō thō, huṇ  
 and happy to be good matter was. Thy this brother dead gone was, now  
 ji gēō, gum gēō thō huṇ thā gēō  
 living went, lost gone was now being-found-went.

#### STORY I.

Hū ajjur kē nāl thō nikrā būṭā kē uppur carhō. khalō thō, bakrō  
 I flock near was little tree on climbed standing was, goat  
 dāṅkō hū dāurkē latthō, ricch tapāḥ baṇ lē. calō  
 cried-out, I having run descended, bear down jangal taking gone  
 thō. Hū paucō kṇḍh bicc gaṭṭi māri, usnē na churō,  
 bad, I arrived back in stone was struck, by him not was-left,

bhī dūji gaṭṭi| māri gātā biḥc, fir chōrkē  
 again second stone was-struck neck in, then having left  
 nasgēō jit saṭṭēō bakrō us jā hū jākē  
 running went, where was-thrown goat that place I having-gone  
 khaḷō hūō tē mērē dar daupkē bhī ricch āgēō.  
 standing became and my direction having-run again bear came.

Mē nikri jēhi kuhāri māri uskē, pattō nih laggo  
 By-me small like axe was-struck to him, information not attached  
 jē kuhāri uskē laggī hai yā nīh laggī. Fir bakrō  
 that axe to him attached is or not attached. Then goat  
 cākē nasgēō fir kōhēō usna. Kōh rēhō  
 having-lifted running I went then killed it. Killing remained I  
 tē bhī āgēō mērē dar. Mērō dūjō sāuji pauc  
 and again came my direction. My second companion arriving  
 āyō, fir hamnē dōḥ nē gaṭṭi māri tē ōh nasgēō  
 came then by us two by stone was struck and he running-went.

## STORY II.

Hū nikrō thō sīh hilgēō bakri khaup na. Satt bakri  
 I small was, leopard being-used went goat eat to. Seven goats  
 usnē khā churī. ēkuṇ zimīdār ki lūhā ki bapi hūi khurakki  
 by him eating left-were. One farmer of iron of made trap  
 thi. Wā mangkē āpi sīh kā pakṛuṇ kē wāstē.  
 was. That having asked was brought leopard of seizing for sake.  
 Wā rāh mē chāl ditti, iṇā bakrō bannh dittō.  
 That way in placing was given on this side goat tying was-given.

Sīh āyō. Jang uski biḥc, phas gēi, laggō dāṅkṇ.  
 Leopard came leg his in entangled went, began to-cry-out.  
 Ōsē bēlē ham rāt gēā girā na. Kōhō sīh  
 That very time we by night went village to was said leopard  
 pakrē gēō ai. Ghaṇā jāṇā āyā. Ēkuṇ lambardār nē bandūk  
 catching gone has. Many men came. One lambardār by gun  
 māri, sīh mar gēō. Dō aḍāi maṇ kō thō bhārō. Aṭṭh  
 was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight  
 jāṇa cākē lēgēāthā. Kharī ēkuṇ jāgirdār nē cā lēi,  
 men lifting took away. Skin one landowner by lifting was-taken  
 tē ham na trī rupayyā bakshish ditti.  
 and us to 30 rupees reward was given.

## Gujari.

- |   |                                     |
|---|-------------------------------------|
| 1. ek, one.                                       | 36. baccō (lōhrō boy, bētkī, girl), |
| 2. dō, two.                                       | child.                              |
| 3. trē, three.                                    | 37. pūt, son.                       |
| 4. cār, four.                                     | 38. dhī, daughter.                  |
| 5. pānj, five.                                    | 39. ghulām, slave.                  |
| 6. chē, six.                                      | 40. zīmīdār, cultivator.            |
| 7. satt, seven.                                   | 41. ājri, shepherd.                 |
| 8. aṭṭh, eight.                                   | 42. Rabb, Khudā, Allāh, God.        |
| 9. nō, nine.                                      | 43. Shatān, Azazil, Devil.          |
| 10. das, ten.                                     | 44. dīh, sun.                       |
| 11. bī, twenty.                                   | 45. cann, moon.                     |
| 12. dastēcālī, fifty.                             | 46. tārō, star.                     |
| 13. panj bi, sau, hundred.                        | 47. agg, fire.                      |
| 14. hatth, hand.                                  | 48. pānī, water.                    |
| 15. pair, foot.                                   | 49. ghar, house.                    |
| 16. nakk, nose.                                   | 50. ghōrō, horse.                   |
| 17. akkh, eye.                                    | 51. gā, cow.                        |
| 18. mōh, mouth.                                   | 52. kuttō, dog.                     |
| 19. dand, tooth.                                  | 53. billō, cat.                     |
| 20. kann, ear.                                    | 54. kukkur, cock.                   |
| 21. bāl, hair.                                    | 55. badk, duck.                     |
| 22. sir, head.                                    | 56. khōtō, ass.                     |
| 23. jibh, tongue.                                 | 57. ūth, camel.                     |
| 24. dhiḍḍh, belly.                                | 58. pakhpū, pakhēru, bird.          |
| 25. lakk (lower back), mār, kuṇḍ<br>(upper back). | 59. jāpō, go.                       |
| 26. lūhō, iron.                                   | 60. khāpō, eat.                     |
| 27. sōnō, gold.                                   | 61. baispō, sit.                    |
| 28. ruppō, cāndī, silver.                         | 62. āuṇō, come.                     |
| 29. bāpp, father.                                 | 63. mārñō, beat.                    |
| 30. mā, mother.                                   | 64. khalpō, stand.                  |
| 31. bhāi, brother.                                | 65. marnō, die.                     |
| 32. bēhñ, sister.                                 | 66. dēuṇō, give.                    |
| 33. jaṇō, man.                                    | 67. nasṇō, run.                     |
| 34. trīmt, woman.                                 | 68. ufrā, up.                       |
| 35. trīmt, wife.                                  | 69. nērai, kōl, near.               |
|   | 70. talā, taṇā, down.               |

- |                       |                          |
|-----------------------|--------------------------|
| 71. dūr, far.         | 86. ghōṛ -ī, mares.      |
| 72. aggē, before.     | 87. dānd, a bull.        |
| 73. picchē, behind.   | 88. gā, a cow.           |
| 74. kōn, who.         | 89. dānd, bulls.         |
| 75. kē, what.         | 90. gā, cows.            |
| 76. kīñ, why.         | 91. kutt -ō, a dog.      |
| 77. atē, tē, and.     | 92. -ī, a bitch.         |
| 78. but.              | 93. -ā, dogs.            |
| 79. jē, if.           | 94. -ī, bitches.         |
| 80. ahā, yes.         | 95. bakr -ō, a he goat.  |
| 81. nīh, no.          | 96. -ī, a female goat.   |
| 82. hāē hāē, alas.    | 97. -ā, goats.           |
| 83. ghōṛ -ō, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare.       | 99. -nī, a female deer.  |
| 85. -ā, horses.       | 100. -n, deer.           |

1. tērō nā kē ai ? what is your name ?
2. is ghōrā kī kitnī ummur ai ? how old is this horse ?
3. is jā tē Kashmīr tāpū kitnō dūr ai ? how far is it from here to Kash-  
mir ?
4. tērā bāpp kā ghar kitnā pūt hē, how many sons are there in your  
father's house ?
5. aj hū barō dūrō turēō, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēh nāl biāyō hūō hai, the son of my uncle  
is married to his sister.
7. ciṭṭā ghōrā kī kāṭhī ghar mā (bicc) hai, in the house is the saddle  
of the white horse.
8. uskī kaṇḍ pur kāṭhī ghallō, put the saddle upon his back.
9. mē uskā pūt na barā kōrā nāl mārē hōē, I have beaten his son with  
many stripes.
10. ōh dhākā kī cōṭī uppur gā bakrī cārē, he is grazing cattle on the top  
of the hill.
11. ōh ghōrā uppur rukkh hēṭh baiṭhō hōē, he is sitting on a horse under  
that tree.
12. uskō bhāi uskī bēh tō barō ai, his brother is taller than his sister.
13. iskō mul aḍhāi rupayyā hai, the price of that is two rupees and a  
half.
14. mērō bāpp us nikrā ghar bicc rahē, my father lives in that small  
house.
15. yō rupayyō usna dē chōrō, give this rupee to him.
16. yē rupayā us kōḷō cā lēō, take those rupees from him.
17. usna muc mārō tē sēliā nāl bannhō, beat him well and bind him with  
ropes.
18. is khāl biccō pāṇī kaḍdhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērē picchē kiskō lōhō āē, whose boy comes behind you ?
21. yō tē kistē mōl kō liyō hai, from whom did you buy that ?
22. girā kā kisē dukānhālā kōḷō, from a shopkeeper of the village.



## TINĀULĪ.

*Tināulī* is spoken in Tināul in western Hazāra, and resembles very closely the Dhūṇḍī or Kaiṛālī dialect which follows, see p. 15.

NOUNS.		Plur.
N.	addh-ā, father	addh-ē
G.	-ē dā	-ēṣ dā, &c.
D.	-ē kō	„ &c.
Ab.	-ē thī, kōḷḷ,	„

So *qhākā*, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. *Kāg*, crow, pl. *kāg*, Obl. plur. *kāgā*.

*Dhī*, daughter has Obl. sing. *dhīū*, and plur. N. and Obl. *dhīā*.

The declension of nouns thus does not differ much from that of Panjābī nouns. Other nouns are *jōr*, kitē, *guāl*, cow-house, *chār* jungle.

PRONOUNS.	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	mē	tū	ōh	asī	tusī	ōh
G.	māhṛā	tōhṛā	usdā	asdā	tusdā	unhā dā

*kōṇ*, who? *kē*, what? *kich*, something.

ADJECTIVES in -ā are declined like *addhā*, (fem.-ī), so *caygā*, good; *mandā*, bad. Those in a consonant, *najōr* unwell, *bal*, well, are not declined.

*Comparison.* There is no form for compar. and superl. Comparison is thus expressed, *caygā*, good, *muc caygā*, very good or better, or—*nālḷ caygā*, better than—, *sārēā nālḷ caygā*, better than all, best.

VERBS. Auxiliary. Pres. I am, &c. ṣ aī aī ṣ ō aī

Past. I was, &c. āsṣ āsaī āsā āsēṣ āsēō āsā

The regular verb is almost exactly like the Dhūṇḍī and Kaiṛālī verb (q.v.) which is given in its own place. The leading parts are as follows.

*mārnā*, beat, pr. p. *mārnā*, pa. p. *mārēā*, having beating *mārē*.

Aor. *mārā*, fut. *mārsā*, impert. *mār*, condit. *mārnā*, pres. Ind. *mārnā ā*, Impf. *mārnā āsā*, past. *mārēā*, with agentive form of pronouns, pres. perf. *mārēā ai*, plupf. *mārēā āsā*. For details see Dhūṇḍī or Kaiṛālī verb.

Similarly *hōṇā* become pr. p. *hōndā*, &c.

Tināuli (Hazāra district).

- |                              |                                      |
|------------------------------|--------------------------------------|
| 1. hikk, one.                | 36. naṇḍā (m. boy), kuṛhī            |
| 2. dō, two.                  | (f. girl), child.                    |
| 3. trai, three.              | 37. zāh, son.                        |
| 4. cār, four.                | 38. dhī or kākī, daughter.           |
| 5. panj, five.               | 39. sir, slave.                      |
| 6. chē, six.                 | 40. ḍōgī, cultivator.                |
| 7. satt, seven.              | 41. ājri, shepherd.                  |
| 8. aṭṭh, eight.              | 42. Rabb, <u>K</u> hudā, Allāh, God. |
| 9. nū, nine.                 | 43. shatān, Azazil, Devil.           |
| 10. dāh, ten.                | 44. dīb, sun.                        |
| 11. bih, twenty.             | 45. cann, moon.                      |
| 12. dāh tē cāhli, fifty.     | 46. tārā, star.                      |
| 13. sō, hundred.             | 47. agg, fire.                       |
| 14. haṭṭh, hand.             | 48. pāṇi water.                      |
| 15. pair, foot.              | 49. ghar, house.                     |
| 16. nakk, nose.              | 50. ghōṛā, horse.                    |
| 17. akkh, eye.               | 51. gā, cow.                         |
| 18. mūh, mouth.              | 52. kuttā, dog.                      |
| 19. dand, tooth.             | 53. billā, cat.                      |
| 20. kann, ear.               | 54. kukkur, cock.                    |
| 21. bāl, hair.               | 55. badak, duck.                     |
| 22. sir, head.               | 56. khōtā, ass.                      |
| 23. jibb, tongue.            | 57. ūth, camel.                      |
| 24. ḍhiḍḍh, belly.           | 58. ciṛi, bird.                      |
| 25. lakk (lower back), kaṇḍh | 59. julnā, gachṇā, go.               |
| (upper back).                | 60. khāṇā, eat.                      |
| 26. lōhā, iron.              | 61. baiṭhṇā, sit.                    |
| 27. sōnā, gold.              | 62. aiṇā, come.                      |
| 28. ruppā, cāndi, silver.    | 63. mārṇā, beat.                     |
| 29. addhā, father.           | 64. khālṇā, stand.                   |
| 30. ammā, mother.            | 65. mārṇā, die.                      |
| 31. lālā, brother.           | 66. dēṇā, give.                      |
| 32. bēbē, sister.            | 67. naṣṇā, run.                      |
| 33. jaṇā, man.               | 68. ut, up.                          |
| 34. bebē, woman.             | 69. nērē, near.                      |
| 35. wauṭṭi, wife.            | 70. talā, down.                      |

- 71. dūr, far.
- 72. aggā, before.
- 73. picchā, behind.
- 74. kōṇ, who.
- 75. kē, what.
- 76. kī, why.

- 77. tē, and.
- 78. tē, but.
- 79. if.
- 80. hē, eye.
- 81. nīh, no.
- 82. ōhō, tauba, alas.

## DHŪṆḌĪ and KAIṚĀLĪ.

It will be noticed that Dhūṇḍī or KaiṚālī greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhūṇḍ and KaiṚāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the KaiṚāl dialect and the succeeding story in that of the Dhūṇḍ.

### NOUNS.

#### Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrē
G.	Piū nā, nī, nē, nīṣ	pēvrēṣ nā &c.
D.A.	„ kī	„
Loc.	„ bicc, tōkṇī (in, up to)	„
Abl.	„ thī, &c.	„
Agent	Piū	„

#### Nouns in -ā-i

	Sing.	Plur.
N.	ghōṛ-ā, horse	-ā
Obl.	-ē	-ēṣ
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	ādmī-ṣ

#### Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arṣ
Like Ghōṛā; munḍhā, shoulder, dhākā, mountain,		
Like naukar; azur, reward, &c.		

#### Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ṣ
Obl. bakrī	„	„
so bakkhī side of body (over ribs) but dhī, daughter has Obl. sing.		
dhīū. gā, cow, plur. gāṣ.		
N.	bhāp, bhain, sister, bhainṣ	
Obl. bhainū	„	„

## PRONOUNS.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mē	tū	ōh
G.	māhārā	tuhārā	ōsnā, usnā,
D.A.	migī	tukī	ōskī, uskī,
Agent	mē	tū	ōs, us, usnē,
		Plural.	
N.	as	tus	ōh
G.	sāhārā	suāhārā	ōnhā nā, unhā nā
D.A.	asā ki	tusā ki	ōnhā ki
Ag.	asā	tusā	ōnhā
ēh, this	Obl.	is-	pl. ēh, Obl. inhā
Kuṇ, who ?		Obl. kus	
jō, who		„ jīs	
Kēhrā, which ?		„ kēhrē	
jēhrā, which,		„ jēhrē	
kōī, any one		„ kusē	

*Kitnā*, how much or many ? *itnā* so much or many *jitnā* how much or many regular.

*Adjectives* chiefly like nouns of the same form.

	Sing.	Cangā, good.	Plur.
	Masc. Fem.		Masc. Fem.
N.	cang-ā -ī		-ē -ī
Obl.	-ē -ī		-ē -ī

So *mandā*, bad ; *ucca* high. *nigrā* little ; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison ; no forms for compar. and superl. *cangā*, good, better than this, is *ihā cangā*, or *baūh cangā*, best = better than all *Sārēā ihā cangā*.

Motion from is frequently expressed by adding—*ō*, as *gharō*, from the house, *dhākē nē sirēō*, from the top of the hill.

*Adverbs* resemble Panjabi, *bailā*, quickly, *dēā* to-morrow, *gatrā*, day after to-morrow or day before yesterday.

## VERB.

*Auxiliary.* I am, &c.

Pres.

ā or ēā ē ā (f. ī) ē or ēē, ō, ēō ē

Past. I was, &c.

asēā asaī asā (f. asi) asēē, asēō asō (f. asiē)

*Negative.*

Pres. I am not, &amp;c.

nā nē nā (f. nēi) nā nēō nē (f. nēiā)

Past. I was not, &amp;c.

nā-sēā -saī -sā -sēā -sēō -sē

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thēā thaī thēā (fem. thēi) thēā thēō thaē (fem. thēiā)

e.g. *masit thēi?* Is there a mosque? *Thēi*, there is.Conjugation of *mārṇā*, beat.

Aorist. I may beat, &amp;c. mār -ā -ē -ē -ā -ō -an

Fut. I shall beat mār -sā -saī -sī -sā -sau -sun

Imperat. mār mārō

Cond. I should beat mār -nā (f. ī) -nā -nā -nē (f. nīā) -nē -nē

Pres. I am beating mārṇā ā, &amp;c., with auxil.

Impt. I was beating mārṇā asā, &amp;c.

Past. I beat. Agentive form of pronoun with mārēā agreeing with object.

Pres. perf. mārēā ā, pluperf. mārēā asā, &amp;c.

Having beaten mārītō or mārī

Passive formed by using *gachnā* (go)

e.g. I am being beaten mārēā *gachnā* ēā, he was beaten mārēā *gā* for the forms with pres. part. a passive pres. part. in -ī- may be used in the 3rd pers. thus mārīnā ā or mārīnē ē, is or are being beaten or in the habit of being beaten.

*Gachnā* go is conjugated for the most part regularly.Pres. part. *gachnā*, past p. *gā*. (f. *gēi*, pl. *gāē*, *gēiā*) hence.Plup. *gā asēā*, &c. but future *gaisā* or *gēsā*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

*Achnā*, come, pr. p. *achnā*, pa. p. *āyā*; *hōṇā*, become, *hōṇā*, *hīcā* (f. *hōi*; *hōē*, *hōiā*) *deṇā*, *dittā*; *karnā* do, *karnā*, *kitā*; *ghinnā*, take, *ghinnā*, *ghindā*; *paiṇā*, fall, &c. *paiṇā*, *pēā*, (f. *pēi*, pl. *pāē*, *pēiā*).

*Habitual Action.* I am in the habit of beating *mē mārṇā hōṇā ēā* (*hōṇā*, become) continuous action. He used to continue to eject. *ōh kaḍḍhā rakṇā sū* (*rahna* remain).

**The Prodigal Son.**

Hiks ādmīā nē dō puttār asē, nikkē appē piū ki ākhēā

• One man of two sons were by-little own father to was-said

aji tērē mālē biccē jo hissa acchē i ōh hissa migi  
 Father thy property from in what part may-come that part to-me  
 cāi dē. Ōs appā māl unhē wicc baṇḍi dittā.  
 lifting give, By-him own property them in dividing given-was  
 Thōrē dihārē picchē nikkē puttē appā māl baṭlā kitā  
 few days after by-little son own property together made-was  
 tē dūr milkh bicc tūrī gā, tē us jāē bicc appā māl  
 and far country in going went and that place in own property  
 khud lucpuṣ nāl luṭāi dittā, jis wēlē  
 very licentiousness with causing-to-be-robbed given was, what time  
 mē ōh sārā kharē kari rēhā us milkh bicc dāhḍā  
 in he all spending making remained that country in severe  
 kāl paigēā tē ōh tang hōṇē lagga, tē ōh hiks ōs  
 famine falling went and he straitened to-be began and he one that  
 jāē nē ādmīā kōl rahī pēā ōs appī jimī bicc zanaur  
 place of man near remaining fell, by him own land in animals  
 carāē nē wāstē ghallēā, jō phaliē zanaur khaṇē asē ōh  
 feeding of sake of sent was, what husks animals eating were he  
 cāhṇā asā ki mē inhē nāl appā dhīḍḍh bharē, tē  
 wishing was that I these with own stomach may-fill and  
 kōi uski nasā dēṇā. Jis wēlā ōh appē hōshē bicc  
 anyone to him not-was giving. What time he own sense in  
 āyā, ōs ākhēā mhārē piū nē kitnē mazūr thāē  
 came by-him said-was my father of how-many labourers are  
 ki rajitē ruṭṭi tōgrā khāṇē tē mē bhukkhā marnā ēē mē  
 that satisfied bread piece they-eat and I hungry dying am I  
 uṭhitē gēsē, tē uski ākhsē, ai appēā aji mē  
 having-arisen will-go and to-him will-say, O my father by-me  
 Khudā nā tē tuhārā ghunāh kitā, mē hun tuhārā puttār ākhē  
 God of and thy sin was done, I now thy son to-say  
 jōgā nē, migi appē kisē mazūr jēhā āṇ. Bas  
 worthy not-am, me thy some labourer like bring; well  
 uṭhitē appē piū nē pās tūrī pēā, asā wī dūr tē uski  
 having-arisen own father of near going fell, he-was even far and him  
 dikkhī uski tars achīgā, tē daurītē us  
 having-seen to-him pity coming-went and having-run by-him

gachi apñē galh nāl lāi ghindā, tē uski piyār  
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uski ākhēā ai aji mē Khudā nā tē  
given-was. By son to-him was said, O father by-me God of and

tuhārā ghunāh kitā, mē huṇ tuhārā puttur ākhñē jōgā  
thy sin was-done, I now thy son to-say worthy

nā. Piū apñēā naukarē ki ākhēā, cangē thī cangā  
not-am. By-father own servants to was-said good from good

kaprā kaḍḍhitē uski luānā tē angli nāl  
garment having-taken-out to him cause-to-attach and finger with

chāp, tē pairē nāl jutti luāō, tē palē hōē bacchē ki  
ring and feet with shoe cause-to-attach, and kept calf

āpitē halāl karō tē as khāi khush hōē,  
having-brought lawful make that we having-eaten happy may-be,

mhārā ēh puttur mari gā asā, phir jīnā hōigā  
my this son dead gone was, again living becoming went

gāwi gā asā, huṇ labhī rēhā. Bas ēh khushi bicc  
lost gone was, now being-found remained. Well, they happiness in

āē. Usnā barā puttur apñī bāri bicc asā, jis wēlā ēh apñē  
came. His big son own field in was, what time he own

gharē nē kōl paucēā ōs gāñē bajāñē nā nacñē nā āwāz  
house of near arrived by-him singing playing of dancing of voice

supñēā, tē hiks naukarē ki bulāi pucchñ laggā. Yō kē  
was-heard and one servant having-called to-ask began. This what

hōi rēhā? Ōs uski ākhēā bhrā āi gā  
becoming remained. By him to him was said brother coming went

tē tubārē piū nē palēā hwā bacchā halāl karāyā,  
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uski cangā bhalā labhī gā. Ōh khafē  
this cause to him well sound being-found went. He angry

hwā tē uski andar gachñā nā sā lōr, usnā pē  
became and to him in of going not-was need, his father

gachi bāhar uski manāñ laggā, ōs apñē piū ki  
having-gone out him to persuade began by him own father to

jawāb dittā. Dikh mē kitnē wars tubārī khizmat  
answer was-given. See, by me how-many years thy service



kitī . tē kadē tuhārā ākhā na mōrēā migī  
 was-done and ever thy saying not turned-was, to me  
 tū kadē hik bakri nā bacca nā dittā mē apñē  
 by thee ever one goat of little one not was given I my  
 dōstē nāl khushī karē jis wēlā tuhārā ēh puttur  
 friends with happiness may-make, what time thy this son  
 āyā jis tuhārā sārā māl kanjriñ nāl uḍārī chōrēā  
 came by-whom thy all property harlots with wasted was left  
 usnē wāstē paḷēā hwā bacchā halāl karāyā usnē  
 him of sake kept calf lawful was-caused-to-be-made. By him  
 ākhēā hē puttur tū khud mhārē pās i aī, tē  
 was said, O son thou thyself my near indeed art and  
 jēhri ciz mhārī, ēh khud tuhārī apñi; khushī hōñi  
 what thing mine, that itself thy own; happiness to be  
 tē khush hōñā cangā asā, tuhārā ēh bhrā mari gā  
 and happy to be good was, thy this brother dead gone  
 asā phir jiyā hōīgā, gāwi gā asā, huñ  
 was. again living becoming-went, lost gone was, now  
 labhi rēbā.  
 being-found remained.

## STORY.

Jalālā tē Bahādarē lambardārā nā bāri uppurī ghōl laggā  
 Jalāl and Bahādar lambardar of land about fighting  
 rahñā sā; Jalāl takrā jāñā sā tē Bahādarē ki gālī  
 continuing was, „ strong man was and Bahādar to abuse  
 shālī kaḍḍhñā rāhñā sā. Bahādarē nē puttur us zimī  
 ejecting remaining was. B. of sons that land  
 bicc gashñē sē, Jalāl unhē ki mārñā kuṭñā rahñā sā.  
 in going were, Jalāl them to beating striking remaining was.  
 Hikk dihārā dōē bhrā us bāri bicc ghāh kappañ gāē  
 One day the-two brothers that land in grass to-cut gone  
 sē, us Jalālā pārā nakkē uppurā gāl ditti  
 were, by that Jalāl across hill-side from above abuse given was  
 unhē ki; gāl dēi unhē wakkh ṭuri āyā. Jēhri  
 them to; abuse having given them towards walking came. What  
 wēlē unhē kōl āyā banērē uppurē pāsē unhē uski  
 time them near came below from above side by them to him

gattā mārēā, kaṇcalē gattā laggā tē dhaii pēā, tē  
 stone was-struck, above ear stone struck and he falling fell, and  
 unhā paṭkā galhē bicc bāi ghindā tē galfā  
 by them cloth throat in twisting was-taken and squeezed  
 dittā nē tē ōh mari gā, tē dbrūtē ḍbākē  
 given was by-them and he dying. went and having dragged hill  
 nālū kassi bicc bun khaṛi saṭṭēā nē.  
 from near precipice in below taking was-thrown by-them.  
 Dūs dihaṛē lōṛṇē wāstē bhrā usnā ṭari gā,  
 Second day looking for-sake-of brother his walking went,  
 labhī rihai-s. Unhāki satt satt baras kaid hōi gēi  
 found him. Them to seven (each) years imprisonment becoming went.

- |   |                              |
|---|------------------------------|
| 1. hēkk, one.                                 | 28. ruppā, cāndi, silver.    |
| 2. dō, two.                                   | 29. pē, father.              |
| 3. trai, three.                               | 30. bēwē, māṣ, mā, mother.   |
| 4. cār, four.                                 | 31. bhrā, brother.           |
| 5. panj, five.                                | 32. bhēp, sister.            |
| 6. che, six.                                  | 33. ādmī, janā, man.         |
| 7. satt, seven.                               | 34. kuṛhī, woman.            |
| 8. aṭṭh, eight.                               | 35. janāpī, rann, wife.      |
| 9. nau, nine.                                 | 36. jātuk, child.            |
| 10. das, ten.                                 | 37. puttur, son.             |
| 11. bi, twenty.                               | 38. dhi, daughter.           |
| 12. panjā, fifty.                             | 39. ghulām, slave.           |
| 13. sau, hundred.                             | 40. zamindar, cultivator.    |
| 14. hatth, hand                               | 41. pāhlā, shepherded.       |
| 15. pair, foot.                               | 42. Khuda, Rabb, Allāh, God. |
| 16. nakk, nose.                               | 43. Shaitān, Devil.          |
| 17. akkh, eye.                                | 44. dēh, sun.                |
| 18. mūh, mouth.                               | 45. caun, moon.              |
| 19. dand, tooth.                              | 46. tāṛā, star.              |
| 20. kaṇṇ, ear.                                | 47. agg, fire.               |
| 21. bāl, hair.                                | 48. pāni, water,             |
| 22. sir, head.                                | 49. ghar, house.             |
| 23. jiw, tongue.                              | 50. ghōṛā, horse,            |
| 24. ḍhiḍḍh, pēt, belly.                       | 51. gā, cow.                 |
| 25. lakk (lower back), kaṇḍh<br>(upper back). | 52. kuttā, dog.              |
| 26. lōhā, iron.                               | 53. bilāl, cat.              |
| •27. sōnā, gold.                              | 54. kukkur, cock.            |
|   | 55. badki, duck.             |

56. khōtā, ass.
57. ūṭh, camel.
58. pakhpū, pakhērū, bird.
59. gachṇā, go.
60. khāṇā, eat.
61. bahṇā, sit.
62. achṇā, come.
63. mārṇā, beat.
64. khalṇā, stand.
65. marnā, die.
66. dēṇā, give.
67. naṣṇā, run,
68. tē, up.
69. nērē, kōl, near.
70. bṇē, down.
71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kibṛā, kuṇ, who.
75. kē, what.
76. kiā, why.
77. tē, and.
78. par, but.

79. jē, if.
80. hā, yes.
81. nā, nēhī, no.
82. hāē, hāē, alas.
83. ghōṛ-ā, a horse.
84. „ -ī, a mare.
85. „ -ē, horses.
86. „ -iā, mares.
87. dānd, a bull.
88. gā, a cow.
89. dānd, bulls.
90. gā, cows.
91. kutt, -ā a dog.
92. „ -ī, a bitch.
93. „ -ē, dogs.
94. „ -iā, bitches.
95. bakr -ā, a he goat.
96. „ -ī, a female goat.
97. „ -ē, goats.
98. har -n, a male deer.
99. „ -ni, a female deer.
100. „ -n, deer.

1. tuhārā nāṣ kai ā ? what is your name ?
2. is ghōrē nī kai amr ī ? how old is this horse ?
3. itthō (or is jāṣō) Kashmīr tōkṇī kitnā dūr ā ? how far it is from here to Kashmir ?
4. tuhārē piū nē ghar kitnē puttār ē, how many sons are there in your father's house ?
5. mē ajj baṛē dūrō ṭurēā ēṣ, I have walked a long way to-day.
6. mhārē cācē nā puttār usnī bhaiṇū nāl biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc ciṭṭē ghōrē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mē usnē puttārē kī baṛē kōṛēmārē, I have beaten his son with many stripes.
10. dhākē nē sirē pur ṓh gāṣ bakrīṣ carāṇā ā, he is grazing cattle on the top of the hill.
11. ṓh ghōrē nē uppur būṭē nē hāṭh baiṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhaiṇū nālō baṛā ā, his brother is taller than his sister.
13. usnā mul dhai ruppayyē, the price of that is two rupees and a half.
14. mhārā pē us nigrē gharē bicc rēḥṇā ā, my father lives in that small house.
15. ēh rupayyā uskī cāī dē, give this rupee to him.
16. ṓh rupayyē usthī cāī ghinn, take those rupees from him.
17. uskī baūh mārau tē bannhaus rassiṣ nāl, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhārē aggē jul, walk before me.
20. kusnāj ātuk tuhārē picchē achnā ā, whose boy comes behind you ?
21. ēh kus koḷo mullē nā ghindā asē, from whom did you buy that ?
22. girṣ nē kusē haṭṭiwālē kōḷō, from a shopkeeper of the village.

## PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kashmīrī. The words for the different points of the compass indicate this compositeness. *Kutub*, north, *dakhun*, south, *carhnā*, east, *lēhnā* west. The words *hind*, winter, *ālā*, call (noun), *khaṭ*, bed, recal Kashmīrī. *Barēā* is summer. The criminal tribe of the Sāsīs use *khāṭ* for bed and *paunī* for shoe. In the Punch dialect they are *khaṭ* and *paunī*. The inflection in -ē of nouns in the plural is also found in Sāsī.

It will be noticed how rare the cerebral *ṛ* is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmīrī. Similarly the cerebral *ḷ* is uncommon.

### NOUNS. Masc.

Nouns in	-ā	Sing.	Plur.
N.	ghōṛ-ā	horse	-ē
G.	-ē	nā, nī, nē, nīā	-ēā nā, &c.
D.A.	-ē	nū	"
Loc.	-ē	icc (in)	" &c.
Abl.	-ē	thī, ti,	"
Agent.	-ē	nē	"

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl.	-arā	-ē
Ag.	-arē	-ē

So also *sann* evening, *phadar*, morning, *akkhur*, walnut.

*Pēō*, father has *pīū* in the Obl., the plur. is the same as the Sing. *Admī*, man, Obl. Sing. *ādmī-ā*, plur. *mas. ādmī*, Obl. *ādmīē*. So *nāthī*, guest.

	Sing.	Pl.
Fem. N.	mun-ḍi, head,	-ḍiā
Obl.	-ḍiā	-ḍiē
<i>dhī</i> , daughter.	Obl. s. <i>dhīū</i>	Plur. N. and Obl. <i>dhīrē</i>
<i>bhaiṇ</i> , sister.	Obl. <i>bhaiṇū</i>	

-ē indicates motion from, *dūrē* from far, *gharē*, from the house.

## PRONOUNS.

	1st.	2nd. Sing.	3rd	yō, this.
N.	mē	tī	ōh	yō
G.	mhārā	tūhārā	usnā	isnā
D.A.	mē	tī	usnī	isnī
Agent.	mē	tī	unī	inī

---

		Plur.		
N.	as	tus	ōh	ēh
G.	sāhrā	suāhrā	unhē nā	inhē nā
D.A.	asē nī	tusē nī	„ nī	„ nī
Ag.	asē	tusē	unhē	inhē

*Kun*, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlā* 'from whom.')

*jo*, who Obl. *jis*

*Kōi*, anyone, „ *kusē*.

*Kitna*? *jitnā*, and *itnā*=how?, how, and so much or many, are regular.

*Kēhrā*, which?, *jēhrā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Masc. like *ghōrā*, fem. like *muṇḍī*. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. *caygā*, good, comp. *istī caygā*, i.e., better than this. Superl. *sārēā tī caygā*, better than all.

Adverbs formed as in Panjābī; often adjs. are used as advs., e.g., *charī ēh gal* only this matter.

*Suāh*, to-morrow, *ajē* still, yet, *jōygtē*, quickly.

## VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thī	thēā (f. thī)	thēā	thēā thaā (f. thīā)	
	ēs	i	ā	ā	ā	ē
	nā ēs	nā i	nā (f. nī)	nēā (nēāū)	nēā	nē
	dā ēs	dī	dā (f. dī)			dē

*dēā* and *dēā* for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c.	asēs	asī	asā (f. asī)	asēā (asēāū)	asēā	asē
	nā asēs			nē sēā (sēāū)	nē sēā	nē sē
	sēs	sī	sā (f. sī)	sēā (sēāū)	sēā	sē

Conjugation, *Mārnā*, beat.

Pres. I am beating	mārnā	ēs	ī	ā	mārnō	ē	nōā	ē
Impf. I was beating	„	asēs or sēs; sī, &c., sā, &c., sēaū	sēā	sē				
Fut. I shall beat	mārsē	mārnau	mārsī	mārnēaū	marlēā	marlē		
Imperat.		mār			mārā			
Past, I beat, &c., agentive form of pronouns with				mārēā,				which agrees with the object
Pres. Perf. The same form with	mārēā	ā	(pl. mārē	ē)				
Plupf.	„	„	mārēā	sā	(pl. mārē	sē)		
Participles, Pres.	mārnā,	Past, mārēā;	having beaten,	mārī,	mārītē			
Passive, Pres. I am being beaten, mē	mārnō	nai	ēs,	tū	mārnō	nā	ī,	ōh
	mārnō	nā						
	Plur.	ās	„	nēā,	tus	„	nēā,	ōh
	mārnō	nē						

Other tenses are similarly formed.

*Gachnā*, go.

Pres. Pa. gēnā	Pa. gā.	Tenses with Pres. Pa. are formed as in mārnā
Past, I went	gā asēs	gā asī gā asā gē sēā gē sēā gē sē
Fut.	gēsā, &c.	

The following verbs shew slight irregularities:

*aohnā*, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dīnā*, pa. p. *dīnā*; *hinnā*, take, pa. p. *hindā*, *karnā*, do, *kitā*; *hōnā*, become, pa. p. *hūā* (f. *hōī*).

Causative verbs are formed as in Panjābī, e.g., from *julnā*, go, walk, *jōlnā*, cause to walk, send, cf. Panj. *turnā*, *tōrnā* with the same meaning.

## The Prodigal Son.

Hiks ādmīā nē dō puttur thīs, nikkē puttrē nē piū nū  
 One man of two sons were-to-him, little son by father to  
 ākhēā, abbā mālē nā jēhṛā hissa mē ēnā mē dē,  
 was-said, Father property of what part to me comes to me give;  
 usnē - unhē biccā māl baṇḍī hindā, thōṛē dihārē wicc  
 by him them in property dividing was-taken, few days in  
 puttrē sārā māl kaṭṭhā kitā, tē dūr kusā milkhā ice  
 by-son all property together was-made, and far some country in  
 gā uṭhī tē ūs jāṣ lūcupā nē māl sārā  
 went having-arisen and that place licentiousness with property all  
 barwād kārī chōṛē, jis wēlā sārā kharc kari  
 ruined making was-left-by-him what time all spending made

chōrēā. us mulkhā icc baṛā kāl paii gēā, baūh tāng  
 was left that country in great famine falling went, very straitened  
 hwā us jāē kusē girāēwālē kōl gacchi rēhā unī usnū  
 became that place (in) some villager near going stayed by him to-him  
 apni bārī sūr cārēājōlēā. Jēhriṣ phaliṣ sūr khāpē sē ṁh  
 own field (in) pigs to-feed was sent. What husks pigs eating were he  
 ākhṇā sā inhē nē mē apnā pēt bharṣ, tē ṁsnū kōī  
 saying was them with I own stomach may fill and to him anyone  
 na sā dīnā, jis wēlā hōsā icc āyā unī dilā icc ākhēā  
 not was giving, what time sense in came by him heart in was said  
 mhārē piū kōl kitrē mazūr rajjītē khādēwālē, mē itthē  
 my father near how many labourers satisfied eaters (are) I here  
 bhukkhā marnā ēs, mē uṭhi piū kōl gēsṣ tē ṁsnū  
 hungry dying am, I having-arisen father near will-go and to him  
 gacchi ākhsṣ ai abbā mē Khudā nā tē tubārā gunāh  
 having-gone will say O father by-me God of and thy sin  
 kitā tē tubārā puttur ākhnē jōgā nais rēhā, Mē apnē  
 was-done and thy son to say worthy not-am-I remained, me own  
 mazūrā jēhā banā, fēr uṭhi piū apnē kōl gā ṁh ajē  
 labourer like make, then having-arisen father own near went, he still  
 durō achuā tē piū nē usnū hērēā tē usnū tars āyā  
 from-far coming and father by him-to was-seen and to-him pity came  
 tē daurī usnū galā lāi hindēs, tē  
 and having-run him-to neck (to) attaching was-taken-by-him and  
 usnū cam dīnāēs, piū naukārē ākhēā cangē  
 to him kiss was-given-by-him, by father servants to was-said good  
 kaprē khad hinē acchā tē jōngtē luāi  
 clothes taking-out taking come and quickly causing-to-be-attached  
 chōrā, tē angli tē chāp tē pairē jōrā lāi  
 leave and finger on ring and feet-to pair (of shoes) attaching  
 chōrās tē palēā waihrā āpi halāl karā, as  
 leave to him and kept calf having-brought lawful make, we  
 khāi khusi karṣ, mharā yō puttur mari. gā asā,  
 having-eaten happiness may-make, my this son dead gone was,  
 dūi wār jinā hōi gā, kutē hōi gā sā  
 second time alive becoming went, somewhere becoming gone was,



phiri labbhēā, tē ōh khusi karn laggē. Usnā barā puttur  
 again was-found, and they happiness to make began. His big son  
 jīmī wicc sā, jis wēlē apnē gharā kōl aya ōs gānē bajānē tē  
 land in was what time own house near came by-him singing, playing and  
 naccan nā āwāz bujjhēā, tē nankarā saddi, pucchēā  
 dancing of voice was recognised and servant having-called was asked  
 yō kai dā. Unī ākhēā tuhārā bhrā achigā tuhārē piū  
 this what is. By-him was-said thy brother came by-thy father  
 palēā nā baihrā halāl karāyā is gallā ki usnā  
 kept calf lawful was-caused to-be-made this matter-for that him  
 cangā bhalā labbhēā; ōh khafē hwā andar nēhī gēhnau usne  
 well sound was-found, he angry became in not going by his  
 pēō bāhar gacchi mitaunā ēs, unī apnē piū  
 father out having gone was-persuaded-by-him, by-him own father (to)  
 ākhēā, dikkh mē kitnē baras tuhārī tahl kiti tē  
 was-said, see by-me how-many years thy service was-done and  
 kadē tuhārī āklukhi mē nēhī mōri, tū kadē mē bakrēā  
 ever thy saying by-me not was-turned, by thee ever to me goat  
 nā bakrōtā nae dittā mē apnēāū dōstē khāwā, tē jis  
 of kid not was-given I own friends (with) may-eat and what  
 wēlē yō puttur tuhārā āyā jis tuhārā sārā māl kanjriē  
 time this son thy came by-whom thy all property harlots  
 icc barwād kitā, tū palēā nā baihrā halāl  
 in spoiling was-made, by-thee kept calf lawful  
 karāyā unī ākhēā putturā tū hamēsh mē kōl  
 was-caused-to-be-made, by him was-said, son thou always me near  
 dī, jēhrā kujjh mhārā thēā yō tuhārā, tē khusi karnī  
 art what something mine exists that thine and happiness to make  
 tē khush hōnā cauhni sī, yō tuhārā bhrā marī gā asā,  
 and happy to be desirable was this thy brother dead gone was,  
 dāi wār jinā hōigā, kutē hōigā sā phiri  
 second time alive becoming-went, somewhere becoming gone was again  
 labbhēā.  
 was found.

#### STORY.

Sāhrē milkhā icc aprāji sī, tē māliā kōi na sā, tē hiks  
 Our country in self-rule was and property-tax any not was and one

raĵā caṛhēā laṛāi laggi, jimḍārē lōkē niṣṣ muṇḍiṣṣ kappan  
king came up, war was-attached farmer people of heads to cut

hoiṣṣ, jō sipāhi muṇḍi kappi hinnē usnē panj rupayyē rāĵā  
became, what soldier head cutting may-take to him five rupees king  
bakhsis dē tē muṇḍi āp hinnē, jad baūh kappan hōiṣṣ  
reward may-give and head himself may-take, when many cutting became  
cār rupayyē diṇē laggā, fēr traī, fēr dō, hikk rupayyā, tē  
four rupees to give began then three, then two, one rupee and  
chēkur atth ānē, jad atth ānē fi laggi puttur  
finally eight annas, when eight annas each was-attached the son

mukariṣ, ki mulkh ujaṛēā, rēhā kōi na, is  
refused-to-him that country wasted is, remained any-one not, this  
mulkhā bicc bassi kun, tē triē sakhsē niṣṣ khallṣ nikhtiṣṣ,  
country in will-live who? and three men of skins were skinned

tē bhūhē kannē bhariṣṣ tē bhēji dīniṣṣ rāĵē kōl, tē puttē  
and straw with were-filled and sending were given king near and by son

ākbeā inhē lōkē nē mārīṣ nau, inhē mulkhā icc basan, tē  
was-said these people to kill not them country in cause-to-dwell and

māliā hinnau, māliā mukarrar kitā gā.  
property-tax take, property-tax appointing was-made.

## Punchl.

- |  |                              |
|--|------------------------------|
| 1. hëkk, one.                              | 36. jangut, boy, kuṛī, girl. |
| 2. dō, two.                                | 37. puttur, son.             |
| 3. trai, three.                            | 38. dhi, daughter.           |
| 4. cār, four.                              | 39. ghulām, slave.           |
| 5. panj, five.                             | 40. jimīdār, cultivator.     |
| 6. chō, six.                               | 41. guāl, shepherd.          |
| 7. satt, seven.                            | 42. Rabb, &c., God.          |
| 8. aṭṭh, eight.                            | 43. <u>Shaitaun</u> , Devil. |
| 9. nau, nine.                              | 44. diṭ, sun.                |
| 10. das, ten.                              | 45. cann, moon.              |
| 11. wiḥ, twenty.                           | 46. tāṛā, star.              |
| 12. das tē dō wiḥā, fifty.                 | 47. agg, fire.               |
| 13. panjwiḥā, hundred.                     | 48. paupī, water.            |
| 14. haṭṭh, hand.                           | 49. ghar, kōṭhā, house.      |
| 15. pair, foot.                            | 50. ghōṛā, horse.            |
| 16. nakh, nose.                            | 51. gaiv, cow.               |
| 17. akkh, eye.                             | 52. kuttā, dog.              |
| 18. mūḥ, mouth.                            | 53. billā, cat.              |
| 19. dand, tooth.                           | 54. kukkuṛ, cock.            |
| 20. kōnn, ear.                             | 55. badk, duck.              |
| 21. bāl, hair.                             | 56. khōṭā, ass.              |
| 22. sir, head.                             | 57. ūṭh, camel.              |
| 23. jīb, tongue.                           | 58. pakhrū, bird.            |
| 24. pēt, belly.                            | 59. gacchnā, go.             |
| 25. lakk, lower back, kōṇḍ, upper<br>back. | 60. khānā, cat.              |
| 26. lōhā, iron.                            | 61. bēhnā, sit.              |
| 27. saunan, gold.                          | 62. acchnā, come.            |
| 28. cāndī, silver.                         | 63. mārṇā, beat.             |
| 29. pēō, abbā, father.                     | 64. uḍṇā, stand.             |
| 30. mā, mother.                            | 65. marnā, die.              |
| 31. bhrā, brother.                         | 66. dēnā, give.              |
| 32. bhēn, sister.                          | 67. nasnā, dauṛṇā, run.      |
| 33. mard, man.                             | 68. tōṣē, up.                |
| 34. kuṛī, woman.                           | 69. kōl, nērē, near.         |
| 35. janaupī, wife.                         | 70. bṇē pun, down.           |
|  | 71. dūr, far.                |

- |                       |                          |
|-----------------------|--------------------------|
| 72. aggē, before.     | 87. dānd, a bull.        |
| 73. picchē, behind.   | 88. gaiv, a cow.         |
| 74. kuṇ, who.         | 89. dānd, bulls.         |
| 75. kai, what.        | 90. gavā, cows.          |
| 76. kiā, why.         | 91. kutt -ā, a dog.      |
| 77. tē, and.          | 92. -ī, a bitch.         |
| 78. but.              | 93. -ē, dogs.            |
| 79. if.               | 94. -iā, bitches.        |
| 80. aubaā, yes.       | 95. bakr -ā, a he goat.  |
| 81. nēhī, no.         | 96. -ī, a female goat.   |
| 82. hāē hāē, alas.    | 97. -ē, goats.           |
| 83. ghōr -ā, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare.       | 99. -nī, a female deer.  |
| 85. -ē, horses.       | 100. -n, deer.           |
| 86. -iā, mares.       |                          |

1. tuhārā kai nañ dā ? what is your name ?
2. is ghōrē di kitrī umr di ? how old is this horse ?
3. is jāi hōi Kashmīr kitnē kōt di ? how far is it from here to Kash-  
mir ?
4. tuhārē pēñ dē ghar kitrē puttur hain ? how many sons are there  
in your father's house ?
5. ajj dūr julē ās, I have walked a long way to-day.
6. mhārē cācē nā puttur isnī bhēñ biāi nīs, the son of my uncle is  
married to his sister.
7. ciṭṭē ghōrē nī kāṭhī gharā icc, in the house is the saddle of the  
white horse.
8. ghōrē ar kāṭhī bā, put the saddle upon his back.
9. mē usnē puttērē nū phāṭṭ nē mārēā, I have beaten his son with many  
stripes.
10. ōh uppurē nakkē uppur mālā cārñā ā, he is grazing cattle on the top  
of the hill.
11. būṭē hēṭh ghōrē ar carhēā nā, he is sitting on a horse under that  
tree.
12. usnā bhrā usnī bhainū ṭhī baṛā, his brother is taller than his sister.
13. isnā mul ḍbāi rupayyē, the price of that is two rupees and a half.
14. mhārā pēñ us nikkē gharā icc rēhnā, my father lives in that small  
house.
15. yō rupayyā usnū dē (pl. dēā), give this rupee to him.
16. us kōḷē ē rupayyē bin, take those rupees from him.
17. usnū baūh mārī tē rassī nē bannhīs, beat him well and bind him  
with ropes.
18. khūhē iccā paunī khadḍb, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jangut ṭhī picchē picchē jūnā ā ? whose boy comes behind  
you ?
21. kusā kōḷṭ mulli hindā ? from whom did you buy that ?
22. girāū nē kusē haṭṭiwālē kōḷṭ hindā, from a shopkeeper of the village.

## PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kishṭawār, on the banks of the Cināb. In some striking particulars it resembles Pangwālī, which is spoken in Pāngī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Pangwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāngī, while at the same time differing from the words of other neighbouring dialects.

NOUNS.	<i>Sing.</i>	<i>Plur.</i>
N.	bāb, father	bāb
G.	bab-ar	bab-au kar
D.	-as	-au
Ab.	-al	-au kōl

So also *mōhan*, man, *badhāl*, ox.

Nouns in -a take -ā in the N. pl. *ghōṛā* horse, *ghōṛā*; *bakra*, goat, *bakrā*; *kūtar*, dog, fem. *kutōr*, bitch, *kūtar* dogs.

*Fem. Nouns.*

*Kū-ī*, girl, daughter, *Sing.* -yar -yas -yal

*Plur.* *kūī*, *ku-yau kar -yau -yau kōl*.

*gā*, cow, has N. pl. *gōī*.

PRONOUNS.	<i>Sing.</i>			<i>Plur.</i>		
	1st	2nd	3rd	1st	2nd	3rd
N.	aū	tū	sē	as	tus	tāhṇ*
G.	miōṇ*	tiōṇ*	tasar	hiṇ	tuṇ	ēṇkar

*Kāhṇ*, who?, *kī*, what?

ADJECTIVES. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

*Comparison*, no special forms. *kharā*, good, —*tsar kharā*, better than—, *Sabnī kōl kharā*, better than all, best.

VERBS. Auxiliary Pres. I am, &c., *han\** *han\** *han\** *hin\** *hin\** *hin\**  
(f. *hin\**)

Past, I was *thē\**, all through f. *thī\**.

# Pāḍari.

1. yikk, one.
2. \* dōi, two.
3. \* tlāē, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. \* dash, ten.
11. bih, twenty.
12. panjāh, fifty.
13. san, hundred.
14. haṭ, hand.
15. khur, foot.
16. nakk, nose.
17. \* ṭir, eye.
18. tōṭar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōṭ, hair.
22. \* magir, head.
23. zibh, tongue.
24. pēt, belly.
25. pyiṭṭh, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndī, silver.
29. bāb, father.
30. yīj, mother.
31. bhāī, brother.
32. bhēṇ, sister.
33. mōhaṇ, man.
34. ghiōṇ, woman.
35. \* zōi<sup>1</sup>, wife.
36. \* kuā, child.
37. \* kuā, son.
38. \* kūi, daughter.
39. kām<sup>ā</sup>, slave.
40. jim<sup>ā</sup>dār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Haṛmān, Devil.
44. dius, sun.
45. tsanēr, moon.
46. tā<sup>ā</sup>, star.
47. āg, fire.
48. paai<sup>vi</sup>, water.
49. \* gib, house.
50. ghō<sup>ā</sup>r, horse.
51. gā, cow.
52. \* kutar, dog.
53. bilai, cat.
54. kukaṛ, cock.
55. ā<sup>r</sup>, duck.
56. ass.
57. camel.
58. pō<sup>k</sup>hur, bird.
59. gā<sup>ā</sup>, go.
60. khā<sup>ā</sup>, eat.
61. bi<sup>shu</sup>ṣ, sit.
62. ā<sup>ā</sup>, come.
63. kuṭṭ<sup>a</sup>, beat.
64. \* khaṛ bhō<sup>n</sup><sup>a</sup>, stand.
65. marn<sup>ā</sup>, die.
66. diun<sup>ā</sup>, give.
67. dauṛ diun<sup>ā</sup>, run.
68. bahyur<sup>ā</sup>, up.
69. nērī, near.
70. wōndī, down.
71. dūr, far.
72. \* agar, before.

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 73. pō <sup>4</sup> itr, behind. | 87. badhēl, a bull.              |
| 74. kāhṇ, who.                   | 88. gā, a cow.                   |
| 75. kī, what.                    | 89. badhēl, bulls.               |
| 76. * kyas, why.                 | 90. gōi, cows.                   |
| 77. tē, and.                     | 91. kutar, a dog.                |
| 78. tē, but.                     | 92. kutōr, a bitch.              |
| 79. agar, if.                    | 93. kutar, dogs.                 |
| 80. ā, yes.                      | 94. kutōr, bitches.              |
| 81. nēhī, no.                    | 95. bak -ra, a he goat.          |
| 82. hai hai, alas.               | 96.        -arī, a female goat.  |
| 83. ghō -rā, a horse.            | 97.        -rē, goats.           |
| 84.        -rī, a mare.          | 98.               a male, deer.  |
| 85.        -rē, horses.          | 99.               a female deer. |
| 86.        -rī, mares.           | 100.              deer.          |



## SIRĀJĪ.

Sirājī is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishṭawār. Its headquarters may be said to be the large village of Dōḍā, three marches S.W. of Kishṭawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīrī, on the West to Rambanī, on the N.E. to Kishṭawārī, and on the S. and S.W. to Bhadarwāhī and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīrī. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujurī will be traced.

NOUNS.	Sing.	Plur.
N. bāb,	father	bab
G. babba	ṇō (f. ṇī pl. m. ṇā p. f. ṇī)	babbā, &c.
D. babbō		"
Loc. "	mā	"
Ab. "	atha (hatha)	"
Ag. babbō		"

Far commoner than the gen. in -ṇō is that in -tō.

		Plur.
	ghar, house	ghar
G. ghar-ō tō		gharā, &c.
D. -ō		"
L. -ō mā		"
Ab. -ō atha		"
Ag. -ō		"

so are declined nearly all masc. nouns ending in a consonant.

*Mahṇō* is thus declined:

Mahṇō man	Plur. mahṇa
Abl. mahṇwō	mahṇā

*Shuṇā*, dog (with an accented -ā) has the same in the plural.

*Ghōr* -ō horse obl. -ē plur -ā obl. -ā.

Feminine Nouns.	Pl.
baig-i land, field	-iā
Ab. -iā	"

*Dhī*, daughter, however, takes *dhiē* in N. pl., so *ghōri*, mare, has *ghōriē*. *Shunēi*, bitch, has *shunēiā*.

*Ending in a Consonant.*

Zanān woman Ob. zanāni Pl. zanānī

So *bēh* or *baih*, sister.

*Gōrū*, cow, has *gōrū* in the plur.

# PRONOUNS.

	1st	2nd	3rd	yō, this
			Sing.	
N.	aū	tū	su	yō
G.	miṇō	tiṇō	tētō	yētō
D.	mī	tī	tē	yē
Ag.	mī	tī	tēṇi	yēṇi
			Plur.	
N.	ah	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yiṇā tō
Ag.	asē	tusē	tēṇē	yōṇē

*Zō* who (rel.) Ag. *zēṇi* pl. *ziṇā*

*Kam* who? G. *kuh tō*

*Kē* any one Ob. *kētsi*

ADJECTIVES are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *juānmatō*, good, *atsaygmatō*, bad, *mīṇō*, my, *chittō*, white, are declined like *ghōrō*, and their feminines *juānmatī*, &c., like *ghōri*.

*Comparison.* There is no form for comp. and superl. The ideas are expressed as follows: *ukrō*, high,—*athā ukrō*, higher than,—*sabbā athā ukrō*, higher than all, i.e., highest.

ADVERBS, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *zharā* (zh not *zh*) to-morrow early

*ittē*, here *titthē*, there.

*zabla*, when, *tyēbla*, then, *kara*, when? *huṇi*, now.

*lūsha*, quickly.

# VERBS.

## Auxiliary.

Pres. I am, &c. chi (s) chi (s) chu (f. chi) cha (s) chath cha

Past. I was but-ē (s) -ē (s) -ō (f.-i) -a (s) -ath -ā

\* In some places *chis*, *chas*, *butēs*, *butas* are used instead of *chi*, &c.

Conjugation of *mārṇō*, beat.

Aor. or Cond. *mār-ṣ* (or *-amī*) *-ēs -ī -as* (or *amatā*) *-ath -ēnth*.

Fut. *-ālō -ēlō -ēlō -āmalā -athalā -ēnthalā*

Imperat. *mār māra*.

Pres. *mār* or *mārṣ* with *chi chi chu cha chath cha*

Impf. *mārṣ tē mār-ā tē -ā tō -ātā -ātath -ata* (or *mārā* instead of *mārā* throughout), this *tē, tō, &c.*, is the second syllable of *butē*, above.

Cond. Past. Aor. with *butē, aū mārāmī butē*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū (mārūō)*.

Participles. Pres. *mārā*, having beaten, *mārīta*.

Passive, *mārṣ* with the various tenses of *gisṇō*, go: thus, *aū mārṣ gālō*, I shall be beaten, *su* or *ōh mārṣ gō rō*, he had been beaten.

*Gisṇō*, go.

Future *gālō gēlō gēilō gāmalā gāthalā gainthalā*

Pres. *gṣ chi, &c.* Impf. *gṣ tē, &c.*

Past. *gēs gēs gō gā gāth gā*

Plupf. *gō-rē -rē -rō -rā -rāth -rā*

*Jaiṇō*, (*jēṇō*) come.

Fut. *jālō jēlō jēilō jāmalā jēthalā jintthalā*

Pres. *jṣ chi, &c.* Impf. *jṣ tē, &c.*

Past. *āwē āwē āō (āwō) āwā āwath āwā*

Plupf. *ū -rē -rē -rō -rā -rāth -rā*.

*Bhōṇō*, become, pr. p. *bhōṣ*, pa. p. *bhōitā*.

Past *bhūē*, like *butē*.

*Dēṇō*, give, pr. p. *dṣ*, pa. p. *dittō*.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kērūṣṇī, usūrīṣṇī, zabūṣṇī, lāwēṇī, shunūṣṇī, shaduṣṇī*, for he did, wasted, sent, attached, heard, called. *dittīāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kōryēm*, I did. *kēuriēm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusēṇī* two suffixes are found *-s-* being for the object, and *ṇ* for the agent; he sent him, *usnē (-ṣṇī) uskō (s) bhējā*. *Thū* and *sū* will be found as direct and indirect obj., sing.

### The Prodigal Son.

*Ēki māhṇūē tā dūi puttar butā nikkā maṭṭhā nē babbē zabuē*

One man of two sons were, little boy by father to was said

*Babbē tiṇē māla tō hissō zō mī jṣ chu su mī dṣ,*  
Father thy property of part which to me coming is that to me givē,

apņō māl tēpi baņti dittō, thōrē dinē mē nikkē puttrē  
 own property by-him dividing was given, few days of in by-little son  
 sab jamē kēri lō dūr mulkhō safar kērūēpi  
 all together making was-taken far country to journey was-made-by-him,  
 titthē tēpi māl apņō uzāri lēpi, zabla māl  
 then by-him property own wasting was-taken-by-him when property  
 apņō uzāri lēpi tē mulkhō mē kāl baņō paif  
 own wasting was-taken-by-him that country in famine great falling  
 gō tē sū baņō tang bhōf gō, tē mulkhō tē ēkki  
 went and he very straitened becoming went that country of one  
 rahņēbālē laba gēs tēpi apņiā baigiā mē sūr tsārnē  
 dweller near went-to-him by-him own field in swine to graze  
 bhējusēpi, ziņā phaliā sūr khē tā sū maņē  
 was-sent-to-him-by-him, what husks swine eating were, he heart  
 mē karē tō aū apņō pēt bharē tē kē dē tō  
 in making was I own stomach may fill, to-him any one giving was  
 nā. Zabla hōshō mē āō tyēbla zabūēpi mēpē babbā tē  
 not. When sense in came then was-said-by-him my father of  
 mazūr kita rajji rōti khē chi, aū itthē buccā  
 labourers how many being satisfied bread eating are, I here hungry  
 marē chi, aū apņē babbō kaņē uñhita calē gālō, zabālō hē  
 dying am I own father near having-arisen going will go will say O  
 Babbā Khudāyō tō tē tiņō gunāh kēōryēm, yā gall caņgi  
 Father God of and thy sin done-was-by-me this matter good  
 nēhf lōk zabēnth tiņō puttur chu, apņō mazūr mi baņāwā,  
 not people may-say thy son is, own labourer me make  
 sū apņē babbō kaņē uñhita āō su dūr butō su babbē  
 he own father near having-arisen came he far was him by-father  
 hērūō, tē tē rēhm āō phiri dauřita gō tē galē  
 wasseen and to him pity came again running went and neck  
 sāthi lāwēpi tē shunđiā dittiāpi, puttrē tē  
 with-was-attached-by-him and kisses were-given-by-him, by-son to-him  
 zabūē hē Babbā Khudāyō tō tē tiņō gunāh kēōryēm  
 was-said O Father God of and thy sin was-done-by-me  
 yā gall caņgi nēhf lōk zabēnth tiņō puttur chu, Babbē  
 this matter good not people may-say thy son is By Father

naukarāṅṅ ṇē zabūō sabbaṇē atha ṭalla canga lūshā ārō, tē  
servants to was said all than clothes good quickly bring him  
pur lāwa, tē hatthō chāp lāwa thū, pērāṅṅ ṇē jōrō lāwa thū  
on attach and hand-on ring attach to-him, feet with pair attach to him  
palurō batsurō ārita phaṭṭa thū āh khāmā tē khushī  
kept calf having brought kill it we may-eat and happiness  
karāmā, yō mēṇō puttār mari gō rō, tē huṇi uṭhūō rāzi  
may make this my son dead gone was and now arose well

bhōṭta, ghadza gō rō huṇi mēli gō, tiṇē khushī karnē  
having-become, lost gone was now found went, they happiness to make  
lagūā tātō baḍḍō puttār baigīā mē butō, zābla gharē nērē āwō tyēbla  
began his big son field in was when house near came then

bājē tō tē natsnē to bār shuṇūēṇi, ēkki aṇṇō  
instrument of and dancing of noise was-heard-by-him one own  
māhṇō shadūēṇi su putsūēṇi yō kut chu, tēṇi  
man was-called-by-him him was-asked-by-him this what is, by him  
zabūē tiṇō brhā āō tiṇē babbē batsurē palurē  
was-said thy brother came by-thy father calf kept  
halāl kērāwēṇi yā gallā cangā  
lawful was-caused-to-be-made-by-him this matter-for well

ladūēṇi, su rōshē bhūē antar na gāhṇē cācē, babb  
he-was-found-by-him he in-a-huff became in not to go wished father  
tātō bēihr gō su patiāṇē lagūē, tēṇi aṇṇē babbō  
his out went him to persuade began by-him own father-to

jiwāb dittō mi kitē bariē tēṇi khidmat kēūriēm  
answer was-given by-me how-many years thy service was-done-by-me  
tiṇō ākhō kadē na mī mōṇū kadē bakrē tō baccō mē  
thy saying ever not by-me was-turned, ever goat of little-one me  
kāṇ na dittūit aū aṇṇē dōstāṅṅ ṇē sāthi khushī  
for not was-given-by-thee I own friends of with happiness

kērāmūta, zābla tiṇō puttār ūrō zēṇi tiṇō māl kanjriē  
may make, when thy son came by-whom thy property harlots

ṇi hath-a udzārūēṇi tē tētē khātir palurō batsurō  
with wasted-was-by-him, and his sake kept calf

phaṭṭ bāū tēṇi tē zabūē puttārā tū sadā mē sāthi  
killed was, by him to him was-said Son thou always me with

chi zō kī miṇō chu sō tiṇō chu, par khushī kērnī  
 art what anything mine is that thine is but happiness to make  
 khush bhōṇō caṅgi gal butī, tiṇō yō brhā mari gō  
 happy to-become good matter was thy this brother dead gone  
 rō tē huṇi uṭhūō rāzi bhōṭa, ghadza gō rō huṇi  
 was and now arose well having-become lost gone was now  
 mēli gō.  
 being-found went.

## EXTRACTS.

Rāti icch pōuō kukkriā khiāpi phiri baḍḍō nuksān  
 At night bear fell hens to eat then great harm

kērūṣṇī padrō mṣ, lō bhūi tē ōtrēi phiri tētē  
 was-done-by-him level in, light became and early again his  
 magar bhūā dāsh māhṇā, khuriṣ calē gā sū, dūr gā  
 after became ten men track going went to-him, far went

su tē zārō mṣ suttōrō butō, titthē khāṇē khāṇ ponō, titthē  
 to-him and den in asleep was there food to eat fell there

phiri bundūki dittiā sū, na lagiā phiri nashī  
 again guns were given to-him, not were-attached, then running

gō tila hatha gharē calē āwā, dōkē di lōkē  
 went, then from house to coming came, second day by people

mārā. Parū ti gal chi.  
 was killed. Last-year of matter is.

Tahsildārē tī ciṭṭhi jṣ chi. Mazūr ḍērē bāpat  
 Tahsildar of letter coming is. Labourers dwelling about

ārnā, bakrō, khaṭ, bhāṇḍā, kukkur ārnā, ḍērō  
 to bring, goat, beds, vessels, cocks, to bring, dwelling

laṅghēita gharē jēṇō, itthē mṣ kīh kasūr bhēi  
 having-passed-on house-to to-come, there in any fault may-become

ta zērīmānō ḍēṇō chip. Aū hāzīr bhūē.  
 then fine to-give is. I present became.

Maī tō ghiwāṇō dūi cilkī, wadḍiē bi nikkīē daddh  
 Buffalo of tax two ten-annas big also little milk  
 cumpṇwāli bi yō ābi pur zulm chu. Shōu bhēḍā bakrī shē  
 • drinker also, this us on violence is. 100 sheep goats six

rupayya tṣōur āṇa gābcarāi. Itthē mñ bōūrō yō butō  
 rupees four annas grass-feeding. Here in kid which was  
 ik sāla māp butā, az ghiṇī lēṇ lagūā, tē  
 one-year-old free were to-day taking to take they-have-begun and  
 az gōrū gaṇṣ cha, ghar zō baṇāwa cha, illā tō mul  
 to-day cows counting are, house if making are it of price  
 ghinṣ chan, diārā tō hukm na chu kaṭṇē tō, zō hōri lakṛi  
 taking are, deodar of order not is cutting of, what other wood  
 chiā baṇṇē na dṣ cha.  
 is to-cut not giving are.

(Note.—The *ḍērō* referred to above is the annual procession from Jammū to Sri Nagar and back of the Inner Palace or Mahārāja's Ladies and their escort).

# Sirāji.

1. ikk, one.
2. dūi, two.
3. trēi, three.
4. tsōnr, four.
5. pānts, five.
6. shāb, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzā, fifty.
13. shōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchi, eye.
18. mūh, mouth.
19. dant, tooth.
20. kann, ear.
21. kē, hair.
22. ruṭ, head.
23. jib, tongue.
24. iḍḍ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnnā, gold.
28. cāndī, ruppā, silver.
29. bab, father.
30. i, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. māhṇū, man.
34. zanān, woman.
35. zanān, wife.
- 36. maṭṭhō, child.
37. matṭhō, son.
38. dhī, daughter.
39. kāmō, slave.
40. jīmīdār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. Shatān, Devil.
44. dīs, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāpī, water.
49. ghar, house.
50. ghōṛō, horse.
51. gōrū, cow.
52. shuṇā, dog.
53. bilār, cat.
54. kukkur, cock.
55. batkī, duck.
56. khar, ass.
57. ūṭ, camel.
58. pōtō, bird.
59. gisṇō, go.
60. khāṇō, eat.
61. miṣṇō, sit.
62. jaiṇō, come.
63. mārṇō, beat.
64. khāṛṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. dauṇō, run.
68. khaṛō, up.
69. nēṛō, near.
70. uṛō, down.
71. dūr, far.
72. agar, before.



73. pat, behind.

74. kam, who.

75. ki, what.

76. ki, why.

77. tš, and.

78. but.

79. zē, if.

80. š, yes.

81. nēhī, no.

82. hai, alas.

83. ghōr -ō, a horse.

84. -ī, a mare.

85. -ā, horses.

86. -īē, mares.

87. dānt, a bulls.

88. gōrū, a cow.

89. dānt, bull.

90. gōrū, cows.

91. shuṇ -ā, a dog.

92. -ēī, a bitch.

93. -ā, dogs.

94. -ēiā, bitches.

95. chērō, a he goat.

96. bakri, a female goat.

97. chērā, goats.

98. harn -ō, a male deer.

99. -ī, a female deer.

100. -ā, deer.

1. tiṇō nam kut chu ? what is your name ?
2. yē ghōrē thi ummar kittū chi ? how old is this horse ?
3. elliā athā Kashmīrā tš kittō dūr chu ? how far is it from here to Kashmir ?
4. tiṇē babbō tē gharō mš puttur kita cha ? how many sons are there in your father's house ?
5. ajj aū barā dūr āwē, I have walked a long way to-day.
6. mēṇē tsatsē tō puttur tēti bēhṇi sāthi biāō rō chu, the son of my uncle is married to his sister.
7. gharō mš chittē ghōrē tī kāthi chi, in the house is the saddle of the white horse.
8. kāthi piṭṭhi pur kasi laththō, put the saddle upon his back.
9. tētē puttrē mē matē kōrrē mārū š, I have beaten his son with many stripes.
10. pahārō tē shirē gōrū bakriā tsārš chu, he is grazing cattle on the top of the hill.
11. ghōrē bēi butṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēhṇi athā baḍḍō chu, his brother is taller than his sister.
13. yētō mul ḍhāi rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkē gharō rahš chu, my father lives in that small house.
15. yō rupayyā tē dē lē, give this rupee to him.
16. yō rupayyā tiṇ ghiṇi jē, take those rupees from him.
17. mast mārō thū tē radzū sāthi bandhī thū, beat him well and bind him with ropes.
18. khūhō mš pāṇi ghiṇi jē, draw water from the well.
19. mē āri āri cal, walk before me.
20. kāhtō matṭhō ti patā jš chu ? whose boy comes behind you ?
21. yō kāh athā mul āwath, from whom did you buy that ?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.

## RĀMBANĪ.

Rāmbanī is, like Pōguli which it closely resembles, connected with Kashmīrī; it is however further away from Kashmīrī than Pōguli is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pōguli is pronounced like Kashmīrī—thus for example *ghōṛṛṛ* would be differently pronounced in the two.

### NOUNS.

	Sing.	Plur.
N. bābb,	father	bābb
G. babb-a	saṇ (f. saṇī, pl. saṇā, saṇyī)	babb-aṇ saṇ, &c.
D.	-a	-aṇ
Ab.	-a thā	-aṇ thā

māhṇ-ō, man, obl. s. -ā n. pl. -ā obl. pl. -aṇ

So also *ghōṛṛ*, horse, *lōk* or *lōkṛ*, boy

*Shuṇā*, dog and *tsirrū*, goat do not change for the nom. pl.

### Fem. Nouns.

	Sing.	Plur.
N. kuṛhi,	daughter	kuṛh-iā
G. kuṛ-hi saṇ	(saṇī, saṇā, saṇyī)	-iaṇ, &c.
D.A. -hī		-iaṇ

So *ghōṛī*, mare

*Zanānā*, woman takes *zanānī* in the plur.

*Shuṇṛī*, bitch does not change for the nom. pl.

*bahīṇ*, sister has obl. *bahīṇā*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

## PRONOUNS.

Sing.			Plur.		
1st	2nd	3rd	1st	2nd	3rd
N. aũ	tu	su	N. as	tus	tiṇ
G. miṇṇā	tiṇṇā	tēs-aũ (f. ēī)			
D. mī	tī	tēs	G. as-aũ (f. ēī)	tus-aũ (f. ēī)	tiṇ-au (f.-ēī)
Ag. mī	tī	tiṇ	Ag. asaĩ	tusaĩ	tiṇēi

*tēs-aũ* makes *tēswe* in the oblique and others in *-aũ* are similarly inflected.

*kitō*, how much or many? fem. *kitē*, plur. *kitā*.

*kam*, who? G. *kasaũ*. *Yū* = this.

ADJECTIVES are declined chiefly like nouns, thus *caygō*, good, is like *māhñō*, and its fem. *caygī* is like *kuphī*.

Comparison is expressed by the positive form with *thā*,—*thā caygō*, = better than—, *sabbā thā caygō*, better than all, i.e., best.

## VERBS.

Auxiliary Pres. I am &c. *chus chus chu chasam chath chi*

Past āt-us -us -ū -asam -ath -ā

*Mārnu*, beat pr. p. *mār* or *mārā*, pa. p. *mārtumut*

Aor. or Fut. *mār-ā* -as -ī -am -ath -tī

Pres. *mār* or *mārā* with auxil. pres. *chus*, &c.

Impf. " " " " " past ātus, &c.

Past Agentive form of pronouns with *mārtu*

Pres. Perf. " " " " " *mārtumut chu*.

Plupf. " " " " " *mārtumut ātū*.

Passive. *mārī*, with various parts of *gatshnu*, go. Thus *aũ mārī gatsh chus*, I am being beaten, *aũ mārī gatshā* or *gēūs*, I shall be or was beaten.

*Gatshnu* go, pr. p. *gatsh* or *gatshā*, pa. p. *gōmut*

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. *gēūs gēūs gēū gēāsam gēūth gēū*

Pres. Perf. and Plupf. *gōmut* with pres. auxil. *chus*, &c., and past aux. *ātūs*, &c., respectively.

*ēṇū*, come, pr. p. *ē*, *rahṇu*, remain, pr. p. *rāh*.

*Rāmbanī* has compound verbs after the Panjabī and not the Kashmīrī model, e.g., *ghinī laiṇu*, take outright, Urdū *lē lēnā*.

# Rāmbanī.

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1. ik, one.                     | 37. lōk, son.                  |
| 2. dīh, two.                    | 38. kuṛhī, daughter.           |
| 3. cēī, three.                  | 39. kām <sup>ā</sup> , slave.  |
| 4. tsaur, four.                 | 40. zamindār, cultivator.      |
| 5. pants, five.                 | 41. guāl, shepherd.            |
| 6. shē, six.                    | 42. Paṇmēsar, God.             |
| 7. satt, seven.                 | 43. Shatān, Devil.             |
| 8. aṭh, eight.                  | 44. dūs, sun.                  |
| 9. nau, nine.                   | 45. tsanni, moon.              |
| 10. das, ten.                   | 46. tār <sup>ā</sup> , star.   |
| 11. bih, twenty.                | 47. agg, fire.                 |
| 12. panzāh, fifty.              | 48. pāṇī, water.               |
| 13. shau, hundred.              | 49. ghar, house.               |
| 14. hatth, hand.                | 50. ghōṛ <sup>ā</sup> , horse. |
| 15. khur, foot.                 | 51. gau, cow.                  |
| 16. nakk, nose.                 | 52. shuṇā, dog.                |
| 17. nech, eye.                  | 53. bilār, cat.                |
| 18. mū <sup>ā</sup> , mouth.    | 54. kukkur, cock.              |
| 19. dant, tooth.                | 55. batkī, duck.               |
| 20. kann, ear.                  | 56. khōt <sup>ā</sup> , ass.   |
| 21. kēsh, hair.                 | 57. ūt, camel.                 |
| 22. ruṭ, head.                  | 58. pakhrū, bird.              |
| 23. zibh, tongue.               | 59. gatshnu, go.               |
| 24. pēt, belly.                 | 60. khāṇu, eat.                |
| 25. piṭṭh, back.                | 61. bimṇu, sit.                |
| 26. lōhā, iron.                 | 62. ēṇu, come.                 |
| 27. sōnū, gold.                 | 63. mārnu, beat.               |
| 28. cāndī, silver.              | 64. khaṛōnu, stand.            |
| 29. babb, father.               | 65. marnu, die.                |
| 30. ammā, mother.               | 66. dēṇu, give.                |
| 31. brhā, brother.              | 67. dauṇu, run.                |
| 32. bahiṇ, sister.              | 68. ubhu, up.                  |
| 33. mahṇ, man.                  | 69. nērē, near.                |
| 34. zanān <sup>ā</sup> , woman. | 70. khalō, down.               |
| 35. zanān <sup>ā</sup> , wife.  | 71. dūr, far.                  |
| 36. lōk, child.                 | 72. agar, before.              |

- |                                    |                               |
|------------------------------------|-------------------------------|
| 73. pat, behind.                   | 87. dānt, a bull.             |
| 74. kam, who.                      | 88. gau, a cow.               |
| 75. kut, what.                     | 89. dānt, bulls.              |
| 76. kī, kizug, why.                | 90. gawa, cows.               |
| 77. tē, and.                       | 91. ǵhup -ā, dog.             |
| 78. par, but.                      | 92.       -ēī, a bitch.       |
| 79. zēkar, if.                     | 93.       -ā, dogs.           |
| 80. ǵ, yes.                        | 94.       -ēī, bitches.       |
| 81. na, no.                        | 95. tsirṛū, a he-goat.        |
| 82. hai hē, alas.                  | 96. tsēlī, a female goat.     |
| 83. ghō -r <sup>ā</sup> , a horse. | 97. tsirṛū, goats.            |
| 84.       -rī, a mare.             | 98. har -n, a male deer.      |
| 85.       -rā, horses.             | 99.       -nī, a female deer. |
| 86.       -rīā, mares.             | 100.      -n, deer.           |

1. tiṇō nām kut chu ? what is your name ?
2. ēs ghōrē saṇi kitī umr chi ? how old is this horse ?
3. itt ātā Kashmīrā tṣ kitō dūr chu, how far is it from here to Kash-  
mir ?
4. tiṇi bappū saṇi gi kitā lōkū chē ? how many sons are there in your  
father's house ?
5. aū az dūr hanthi karī gyūs, I have walked a long way to-day.
6. miṇi pitriē saṇā lōkū tēshwē bahiṇi sāthi biāhtumut chu, the son of  
my uncle is married to his sister.
7. gi mṣ chittē ghōrē saṇi kāthi chi, in the house is the saddle of the  
white horse.
8. kāthi tēsēi piṭhi bhēi lathas, put the saddle upon his back.
9. mi tēswe lōkē mata kōrā ditmat chēs, I have beaten his son with  
many stripes.
10. yū pahār saṇi shiri bhēi bakriā gawa suṇal chu, he is grazing cattle  
on the top of the hill.
11. yū ghōrā bhēi butā khal bimī chu, he is sitting on a horse under  
that tree.
12. tēsaū brhā tēshwē bahiṇā thṣ baḍū chu, his brother is taller than his  
sister.
13. tēsaū mul dhāi rupae chu, the price of that is two rupees and a half.
14. miṇō bābb is maṭṭhē gi rēh chu, my father lives in that small house.
15. tēs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tēs thṣ ghinnī laiṇā, take those rupees from him.
17. tēs juān mārniās gazari sāthi gaṇthi, beat him well and bind him  
with ropes.
18. talāo mṣ thṣ pāni kāi, draw water from the well.
19. mi agar cal, walk before me.
20. kasaū lōkā ti pat patā ē chu ? whose boy comes behind you ?
21. yū kas thṣ muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kētsi haṭiūbālā thṣ, from a shopkeeper of the village.

## PÖGULĪ.

The Pöğuli language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīrī, though it is quite unintelligible to speakers of that language. Most Pöğul people know some Kashmīrī. Nearly all the peculiarities of Kashmīrī are found in a modified form in Pöğuli, which being a border language contains also a number of points in common with dialects which look to Panjābī as their fountain head. Pöğuli differs very slightly from the dialect of Pēristān. Pöğul and Pēristān are two streams flowing into the Bishlar, which in turn joins the Cināb. The tract of country across the Bishlar from Pöğul and Pēristān is called Sar; its inhabitants are said to speak the same language.

### NOUNS.

	Sing.	Plur.
N.	maul	Māl-a
G.	māla sun (f. sin, pl. sana, f. sanya)	-an sun, &c.
D.	mālis	-an
Loc.	„ manz, &c., &c.	-an, &c.
Ab.	„ laba	- „
Ag.	māli	- „

So *lōk* or *lūk*, a boy, *lōka sun*, *lōkis*, *loki*, &c.  
*mōhan*, mau, *mahna sun*, *mahnis*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-as* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīrī* change, according to what word it follows, into *hun* or *uw* or *un*. The oblique of *sun* is *sani* or *sanni*.

### Fem. Nouns.

	Sing.	Plur.
N.	kūhṛī, daughter	Kūhṛ-ā
G.	kūhṛā, sun, &c.	-an sun, &c.
D.	kūhṛa	-an
Ab.	„ laba	-an &c.
Ag.	kūhṛa	-an



There are as in Kashmīrī, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maul* and *mōhan*, above.

Sing.				Plur.			
M.		F.		M.		F.	
ghōṛā, horse		ghōṛī		ghōṛā		ghūeurā	
hunnā, dog		huniṇi		hunna		hunya	
juān-mut, good		-mit		-mata		-maca	

PRONOUNS.				
	1st	2nd	3rd	yě, this
		Sing.		
N.	aũ	tu	su	yě
G.	mīun	tīun	tēs-au, tyēs-au	-fem. -ēi yēsau
D.	mī	tī	tēs, tyēs	yēs
Ag.	"	"	tin	yin
	as	tus	tiaũ	yaũ
	asaũ	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	asēi	tusēi	tiaũēi	yaũēi

tyēs-au, asau, tusan, yēsau are thus inflected

tyēs-au	f.s. -ēi	m. pl. -au	-f. pl. -yě
Abl. s.m.	-wě	s.f. -yě	and so on
mīun, tīun	Obl. tīna,	Ag. tīni	
ham, who?	G. kas-au	D. kas.	
yu, who	G. yēs-au	Agent yin	
kyēt, how many	pl. kyētā		

**ADJECTIVES.** Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmūt*, given above among the nouns. The *s. of -is* is usually omitted with adjectives, thus *panani gharus*, to his house, not *pananis gharus*. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

**Comparison.** There is no form for comp. or superl. The positive form is used with, *khota*, than, as *tēsēi bīna khota bōr*, bigger than his sister; for the superl. *sārni khota*, than all, is used, *sārni khota bōr*, bigger than all, biggest.

**ADVERBS.** *Kur, tyur, yur*, whither? thither, hither.  
*kōr, tēr* or *tētī, itī*, where? there, here.  
*tēblai*, then, *yēblai*, now, *yabla*, when



*Karnu*, do, past, *kō* (with fem. obj. *kē*) pa. p. *kyēmūt*.

*zapnu*, say, past, *jō*

*dhaūnu*, walk, &c., past, *dhaūtus*

*khalnu* eat, past, *khaō* (with fem. obj. *khāē*)

*Causative verbs* are formed by adding *-al* to the root of the verb, e.g., *khālnu*, eat, *khālalmu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in *Kashmīrī*. When *-n* is used as an agent to express *by him*, a vowel change occurs, e.g.: *jō* was said, *jōās* was said to him, but *jūn* was said *by him*, similarly *kō* was done, *kūñ* was done by him, *dyutūn* was given by him, *prustūn* was asked by him. Note also *pash̄tumī*, was seen by-me, *jūmnaī*, was said to me (*m*) by him (*n*).

*To be able* is expressed by *hagnu* used with the root of a verb, e.g., *aū haga gutsh*, I am or shall be able to go.

### The Prodigal Son.

Yakis mahnas diḥ lōka āhtā lōkcheyē panani mālis jō,

One man to two sons were by-little own father-to was said,

Bāba tīna mālus yō mī hissa yēau, su mī dēh,

Father thy property of what to me part comes that to me give,

tin dyut tiauan manza panun māl, baiṇṭi, manēi dūsēi

by him was given them among own property dividing, five days

pata lōkcheyē lōki saurni kō jama tē dūr mulkus

after by-little son all was-made together and far country

manz kaujuin safar, tē tēr allakmat kār sfit

in was-made-by-him journey and there bad work with

kūñ panun māl phanā, yēbla kūñ

was-made-by-him own property destruction, when was-made-by-him

saur̄ni māl kharc ada pē tyēs mulkus manz sakht kāl

all property spending then fell that country in severe famine

tē su samuztu lācār, tērki mulkus rahnawālis laba gō,

and he became helpless, there-of country-of dweller near went

tin pyēntu panani khēti manz sōr gās khālalnē kica, tē yaū

by-him was-sent own field in swine grass feeding for and what

hima sōr khālti āhta su zapti āhtū aū khāla idḍ

hunks swine eating were he sayiug was I may-eat stomach

bhara, tē kās āhtūs na dēti, yabla hōsh ās  
 may-fill and anyone was-to-him not giving, when sense came-to-him  
 tyabla jūn mīna mālis kyēta mōzur chyī, pūra pōth  
 then was-said-by-him my father's how many labourers are, ful-ly

idđ chyī bharti, tē aū chus phāka phatti, aū kharṭa mālis  
 stomach are filling and I am hunger of dying, I will stand father  
 laba gatsha tē tyēs aū zapa Hatsē Bāba, mi kō tiun  
 near will go and to him I will say O father, by me was-done thy  
 tē Khudā sun gunā, aū chusna lāik tiun lōk zaptiam mī  
 and God of sin I am not worthy thy son saying-to-me me  
 tī kara mazūr shō, tin pata kharṭhi tē āō mālis laba,  
 also make labourer like, that after he stood and came father near,  
 su āhtū tirhūi tē māli baltūn tē tyēs āō tārs tē  
 he was far and by father was-seen and to him came pity and  
 tyēs nālmūt kūsnē tē mīth ditsēn. Lōki  
 to him embrace was-made and kiss was-given-by-him. By-son

wōntus Hatsē Bāba mī kō tiun tē Khudā sun  
 was-said-to-him O father by-me was-done thy and God of  
 gunā, aū chusna lāik tiun lōk zaptiam. Māli pananan  
 sin I am not worthy thy son saying to me. By father own  
 naukaran jūn sārni khōta dādd juān tswōhai aun  
 servants-to was-said-by-him all then garment good quickly bring  
 tē tyēs laug tyēs wē āhtus manz laugthas wail, khōran manz  
 and him-to attach his hand in attach-to-him ring feet in  
 jōr tē yūth wōts anthan tē karthas halhal, as khālam khushī  
 pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, mīun lōk phatmut ahtū gō zinda rāntumut ahtū  
 may-make, my son dead was went alive lost was  
 yablai miltn, tē tiaūēi khushī karnī kē. tyēs an  
 now was-found and by-them happiness to make was-made. His  
 zūth lōk waigi manz ahtū yabla su panani gharus wōt tin  
 big son field in was when he own house arrived by-him  
 dhōlan sun nasni sun āwāz huntūn tē prustūn  
 drum of dancing of voice was heard-by-him and was-asked-by-him  
 yū kut gō tin jōas tiun bārun āmuī chu tē  
 this what went by-him was-said-to-him thy brother come is and

tini māli yūth wōts halhal kūñ, tyēs kici tyēs  
by-thy father fat calf lawful was-made-by-him that-for to-him

miltū juāna paiṭh, su gō mast kähli aū gēō gatshabana, tē  
was-found well like he went very angry I house-to will-go not and

tyēsau maul gōṭhō nyistu tē manaltūn sō,  
his father out went-out and was-persuaded-by-him to-him

tin panani mālīs dyutūn jawāb, kyēt kuāl  
by-him own father to was-given-by-him answer how much time

khyēzmat tūn kē mī, tē zāt tūn kath balti na  
service thy was-done by-me and ever thy word was-turned not

mī, tē ti zōt dyit na mī tsēlya pāṭh aū kara  
by-me and by-thee ever was-given not to me goat kid I may-make

khushī panana dōstan sīt, yabla tiun lōk āō yin  
happiness own friends with when thy son came by-whom

kō tiun māl kanjrūn sīt kharāb, ti kyēmut chu  
was-made thy property harlots with evil by-thee made is

tyēsawē kicyā mōṭ wōts halhal, tin jōas mīna lōkā tu  
him for fat calf lawful, by-him was-said-to-him my son thou

chus hamēsha mī sīt tē sārui ciz yū chū mīun su chu tiun  
art always me with and all thing which is mine that is thine.

Khushī karuu juān ciz gō, tiun bārūn phatmut auhtū, gō  
Happiness to make good thing went thy brother dead was went

zindā, rāutumut auhta yablai miltu.  
alive lost was now was-found.

#### EXTRACTS.

Aū ās waiga manz tēr pashtumi shāput, adā dhōra ginn

I was field in there was-seen-by-me bear, then stone taking

pēsīs raṛā aū gōs bīi aū ās gṛōh nish. Sāhbas sīt  
I-fell-to-it rushing, I went afraid, I came house near. Sahib with

āhtā trih māhnā, tini ānta shāl pānts tin pata gō  
were 30 men by him were-killed jackals five that after went

hakka, hakka pēntūn tsālih mähua Sāhab rōhn  
jungle-beat, were-sent-by-him forty men Sahib stayed

janglas \* lūṭus pāt tēr shaput antūn āht tē  
jungle-of head on there bears were-killed-by-him 8, and

khalō phirtu. Lassa jamādar caprais pēntu aū ās diḥ dus  
down he turned. By Lassā „ caprāsī was sent I came two days  
wātus tēr dānt lēhti āhtūs aū tēr jūmnāi Sāhab  
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib

āō panin bō<sup>l</sup>i zōp din dusan rahnus Sahabus sīt Sāhab  
came, own language speak, two days I stayed Sahib with Sahib  
tsāṭ walti auhtū, sūi go daban gazan ḡuggu luṭ bakkhī, rōhan  
swimming was he went ten yards deep head towards stayed  
pahrus tš, tamāsha laig bālṇi mahna pantsā. Tin pata,  
one-watch up-to, fun began to see men 50. That after

jūn panin bō<sup>l</sup>i zōp khālṇu khain na,  
was-said-by-him own language speak food was-eaten-by-him not.  
taklif mast laiga. Wat wata tāp āhtū sakht,  
trouble great was-attached. On-the-way sunshine was severe,

tāpus āhtū bīmī gatshtī āhtū, zapti āhtū halla bō<sup>l</sup>i  
sunshine in he-was seated, going was saying was bravo language  
zōp. Mast tāp āhtū tē Sāhbi gōṇṭhtu dastār  
speak. Great sunshine was and by Sahib was-knotted turban

pananyi ṭōipā pāt. Sāhab āhtū rāt raṭti  
own hat on. Sahib was at night seizing (i.e., keeping me)

din pahran bō<sup>l</sup>i sani kyicī.  
two watches (i.e., 6 hrs.) language for.

# Pögguli.

- |                           |                             |
|---------------------------|-----------------------------|
| 1. yakh, one.             | 37. lük, son.               |
| 2. dih, two.              | 38. kurhi, daughter.        |
| 3. cās, three.            | 39. gulām, slave.           |
| 4. tsāur, four.           | 40. zamindār, cultivator.   |
| 5. pāts, five.            | 41. guāl, shepherd.         |
| 6. shē, six.              | 42. Khudā, God.             |
| 7. satt, seven.           | 43. Shēitān, Devil.         |
| 8. āht, eight.            | 44. dūs, sun.               |
| 9. nāu, nine.             | 45. zōsun, moon.            |
| 10. dāh, ten.             | 46. tārgan, star.           |
| 11. wih, twenty.          | 47. tsōrī, nār, fire.       |
| 12. pantsā, fifty.        | 48. pāf, water.             |
| 13. hat, hundred.         | 49. ghar, house.            |
| 14. āht, hand.            | 50. ghurā, horse.           |
| 15. khur, foot.           | 51. gāf, cow.               |
| 16. nāht, nose.           | 52. hunnā, dog.             |
| 17. acch, eye.            | 53. brāf, cat.              |
| 18. mūi, mouth.           | 54. kukkur, cock.           |
| 19. dant, tooth.          | 55. batki, duck.            |
| 20. kann, ear.            | 56. khar, ass.              |
| 21. mast, wāl, hair.      | 57. fīf, camel.             |
| 22. lōf, head.            | 58. jōnāwār, bird.          |
| 23. ziū, tongue.          | 59. gatshnu, go.            |
| 24. idd, belly.           | 60. khālno, eat.            |
| 25. caḥ, back.            | 61. byimnu, sit.            |
| 26. shāhtar, iron.        | 62. yēun, come.             |
| 27. sōnn, gold.           | 63. phārnu, beat.           |
| 28. rūpp, silver.         | 64. kharkhur, rahnu, stand. |
| 29. maul, baub, father.   | 65. pbatnu, die.            |
| 30. yēi, mother.          | 66. dēun, give.             |
| 31. bārun, baui, brother. | 67. dhaūtulnu, run.         |
| 32. bēan, sister.         | 68. ubha, up.               |
| 33. mōhan, man.           | 69. nēri, near.             |
| 34. kurmāhn, woman.       | 70. khalā, down.            |
| 35. kōlai, wife.          | 71. dūr, far.               |
| 36. lük, child.           |                             |

- |                                    |  |
|------------------------------------|--|
| 72. aggē, before.                  | 87. dānt, a bull.                              |
| 73. pat, behind.                   | 88. gāū, a cow.                                |
| 74. kam, who.                      | 89. dānt, bulls.                               |
| 75. kut, what.                     | 90. gōitri, cows.                              |
| 76. guzzi, why.                    | 91. hunn <sup>ā</sup> , a dog.                 |
| 77. tē, and.                       | 92. hu <sup>i</sup> nn <sup>i</sup> , a bitch. |
| 78. par, but.                      | 93. hunn <sup>ā</sup> , dogs.                  |
| 79. if.                            | 94. hunya, bitches.                            |
| 80. āī, yes.                       | 95. kaṭlū, a he-goat.                          |
| 81. na, no.                        | 96. tsēl, a female goat.                       |
| 82. haī, alas.                     | 97. kaṭla, goats.                              |
| 83. ghō -r <sup>ā</sup> , a horse. | 98. har -n, a male deer.                       |
| 84. -r <sup>ā</sup> , a mare.      | 99. -n <sup>ā</sup> , a female deer.           |
| 85. -r <sup>ā</sup> , horses.      | 100. -n, deer.                                 |
| 86. ghueur <sup>ā</sup> , mares.   |  |



1. tian nām kut chu ? what is your name ?
2. yēs ghōris ummur kyit thi ? how old is this horse ?
3. ita pāta Kashir tē kituk chu dūr ? how far is it from here to Kashmir ?
4. tīni māla sani gī manz kēta lōkā chē ? how many sons are there in your father's house ?
5. aū az dur tē dhaūtus, I have walked a long way to-day.
6. mini pēcow sani lōkī chu tyēsye binā sīt byāh kyēmut, the son of my uncle is married to his sister.
7. chitti ghōrā sun zīn chu gī manz, in the house is the saddle of the white horse.
8. tyēsye carī pāt zīn li, put the saddle upon his back.
9. mī tyēswe lōkyas shāhtēi kōrrei sīt phārtamut chu, I have beaten his son with many stripes.
10. bāla sanni lūtus pāt su chu gallas gās khālal, he is grazing cattle on the top of the hill.
11. su chu ghōris pāt kōlis khal bīma, he is sitting on a horse under that tree.
12. tēsau bārun tēsēi bīna khōta bōr chu, his brother is taller than his sister.
13. ittēk kimat thi dāi rupaē, the price of that is two rupees and a half.
14. mīun maul chu tēs lōkhoyis garus manz rahti, my father lives in that small house.
15. yē rupai tyēs dyēn, give this rupee to him.
16. yaū rupiā gyun tyēs, take those rupees from him.
17. tyēs mast phāri tē razan sīt gaṭhin, beat him well and bind him with ropes.
18. khūhus manz pāi kāri, draw water from the well.
19. mī aiggī dhaūi, walk before me.
20. kasau lōk chu tī pata pata dhaūti ? whose boy comes behind you ?
21. tī kas laba tyēs mōl gintu ? from whom did you buy that ?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.

# KISHṬAWĀRĪ.

Kishṭawārī is spoken in and near the village of Kishṭawār, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmīr. It is a dialect of Kashmīrī, which it very much resembles. In Kishṭawār Kashmīrī is perfectly well understood.

## NOUNS Masc.

	Sing.	Plur.
N.	mbāl -ā, father	mbāl -ī
G.	-i sun	-iēn hunā
D.	-is	-iēn
Loc.	-is manz	-,, manz
Ab.	-is hata	-,, hata
Ag.	-in	-iau

ghur<sup>u</sup>, horse, obl. ghur-i, -is &c., Pl. ghur<sup>i</sup>, obl. ghuriēn &c.

so also shur<sup>u</sup>, boy (Ag shuriēn)

Then is also a declension ending in -a -as &c., for the oblique cases.

ghar house, ghar -a sun, -as, -an, Plur. ghar, ghar -an -au.

So also ḍanḍ, back,

tshyōr<sup>u</sup> he-goat, pl. tshēr<sup>i</sup>

Fem.	Noun	Sing.	Plur.
N.	kōrī	-ī daughter	kōr -ī
G.	kōr	-ī hunā	-iēn &c.
D.		-ī	„
Loc.		-ī manz	„
Ab.		-ī hata	„
Ag.		-ī	-iau

bhain sister, obliq. bhēnyī.

gāu cow, pl. gāē.

## PRONOUN.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bōh	tu	su	as	tus	tim
G.	miāun.	tsāun	tyisun	as -un	tus -un	tim -an hun
D.	mē	tsē	tyis (neut. tath)	-i	-i	-an
Ag.	mē	tsē	tin	-i	-i	-au

*yi*, this or rel. who, declined like *su*, *yi sun* &c., plur. *yim* &c.

*kō* who G. *kasun*, D. &c., *kas*; *kā* anyone, obl. *kāsi*

*kyut*<sup>2</sup> how much f. *kitsa*, pl. *kitya* how many.

*miāun*, *tsāun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

ADJECTIVES are declined very much like nouns. Many however are indeclinable.

Comparison. 'Than' is expressed by *nighi*, and the positive form is used with *nighi*, *zabar* good,—*nighi zabar*, better than, *sāriwi nighi zabar*, better than all, best.

# VERBS.

Auxiliary Pres. I am &c., thus *thukh thu thi thēaua thi*

Past I was &c., *āsus āsukh āsū āisi āsēaua āsai* (or *āusus* &c.)  
*tsōtup*, beat Pr. Pa. *tsōtan* pa. p. *tsōtmut*, having beating, *tsōti*, or *tsōtīt*  
 Aor. or Fut. *tsōt* -a -akh -i -an -iū -au

Imper. *tsōt* *tsōtiū*

Pres. Ind. *tsōtan* (pres. p.) with Pres. Auxil. *bōh thus tsōtan* &c.

Impf. „ „ Past. „ *bōh āsus* „ &c.

Conditional *tsōtah* -a -akh -i -an -iū -an.

Past *mē tsōtum*, *tsē tsōtuth*, *tin tsōt*, *asī tsōt*, *tusi tsōtēau*, *timan tsōtukh*.

Pres. Perf. *mē thum tsōtmut* &c.

Plupf. *mē asum* „ &c.

Passive, *tsōta* with the various parts of *gatshun*<sup>2</sup>, go, *bōh thus tsōta* *gatshan*, I am being beaten.

*Gatshun*<sup>2</sup>, go pr. p. *gatshan*, pa. p. *gōmut*.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like *tsōtan*

Past *gōs gōkh gōu gē gōau gē*

Pres. Perf. *bōh thus gōmut* &c.

Plupf. *bōh āsus gōmut* &c.

*marun* die, past *mūd* -us -ukh *mūdu* &c. pa. p. *mūdmūt*.

*rihun* remain, past *raḥ* -us -ukh -u &c.

*hēun* take, past *hyut*, is used as in *Kashmīri* for 'begin' (with the infin.)

*yūn*<sup>2</sup> come, past *ās*, *āk*, *āō* &c., pres. p. *yūan*.

*khēun*<sup>2</sup> Aor. or Fut. *khyēma* &c., *ās* in *Kashmīri*.

Pronominal suffixes are very common, e.g.

Dative, *dyim*, give me, *dyitis* give him, *āsias* were to him, *zabas* will say to him, even indirect connection as *shur*<sup>2</sup> *tyēsun marigos*, his son died to him,

Acc. *banāyim* make me, *tsōtis* beat him.

*Agent. phirum*, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōtun* he struck, *tsōtāu* you struck, *hētsakh*, they took (fem. obj.)

*Double suffixes.* *Zabunas* he said to him, *usne* -(n-) *usko* -(s-) *kahā*, *ditinus*, he gave to him. There is no suffix for the 1st plur.

*Compound verbs* are found on the Pabāri and not Kashmiri model,—*uḍāi dyutun*, he wasting gave, he wasted, *marigau*, he dying went, he died.

### The Prodigal Son.

Aikis mahnis zhē shurī āsias lōkrin shuriēn pananis  
One man-to two sons were-to-him little son-by own  
mhālis zabun panani daulata manza miāun hissā  
father-to was-said-by-him own wealth from-in my part  
dyim tē tin timan pananī dōlat baṭṭi  
give-to-me and by-him them-to own wealth dividing  
ditsin, thukriēn dōsan manz lōkrin shuriēn sārūi jama  
given-was-by-him few days in little son-by all together  
kari dūr dishas safar kōrun tē tētē  
having-made far country-to journey was-made-by-him and there  
mārā kāran pata māl ujārun, yēi ghari sōrūi  
evil work after property was-wasted-by-him what hour all  
barbād karun tath dishas manz baḍḍū kāl pēṣu su  
wasting was-made-by-him that country in great famine fell he  
lācār gau, tath jāē hinis aikis shakhsas labi raṭhu tini  
helpless went that place of one man near remained, by-him  
pananyis zaminas manz sūr tsunāwani sōzun, yima  
own land in swine to-cause-to-feed was-sent-by-him what  
ghima sūr khēwān āisi su zaban lōgū yiman sṭti panun yaḍ  
husks swine eating were he to say began these with own stomach  
bhara tē tis kṭṭ diwān āsu na. Yēi ghari su hōshas  
I may fill and to him any one giving was not. What hour he sense  
manz āṣ tin pananis dilas sṭti zabun miāni mhāli  
in came by-him own heart with was-said-by-him my father  
sinyi kitya mazūr thi yaḍ bhari khēwan bōh yēti  
of how-many labourers are stomach having filled eating I here of  
bhuci maṛan lagus, bōh wathi pananis mhālis nisha gatsha  
hunger to die began, I -having risen own father near will go

tē zabas ai mhāli mē Sāhiba sun tē tsāun gunāh  
 and will-say-to-him O father by-me God of and thy sin  
 karum ath lāik raṭhus na tsāun shur<sup>ā</sup> zaba,  
 was-done that worthy remained I not thy son I may-say  
 mē pananiēn mazūran hiṣh banāyim, wathi pananis mhālis  
 me own labourers like make-me, having-risen own father  
 labi āō, su hazza dūr āsū, mhālin lawun tis tars  
 near came he yet far was by-father was perceived to him pity  
 āwus dōrita nālamati raṭun tē huḡḡi  
 came-to-him, having-run in-embrace was-seized-by-him and kiss  
 ditinus. Tin zabunas ai mhāli  
 was-given-by-him-to-him. By-him was-said-by-him-to-him O father  
 mē Sāhiba sun tē tsāun gunāh karum, ath lāik raṭhus  
 by me God of and thy sin was-done that worthy remained  
 na tsāun shur<sup>ā</sup> zaba, mhālin pananiēn naukaran  
 I not thy son I may say, by-father own servants-to  
 zabun sāriwi niṣhi juān pōshāk kaḡi  
 was-said-by-him all than good raiment having-taken-out  
 aniū tē yis lāgius isin<sup>i</sup> hathas ankhuc lāgius,  
 bring and to-him attach-to-him this-of hand-to ring attach-to-him  
 khōran padiōru tē rachmutu watswa yōr aniū tē halāl kariūs  
 feet-to shoe and kept calf here bring and lawful make-it  
 as khyēman khushi karau, miāun yi shur<sup>ā</sup> mūdmut āsū ziuda  
 we may eat happiness may make my this son dead was alive  
 gōrāmut āusu tē myul. Khushi karan<sup>i</sup> hētsakh.  
 went lost was and was-found. Happiness to-make was-begun-by-them.  
 Tyisun baḡḡ<sup>ā</sup> shur<sup>ā</sup> wajjan manz āusu, yēi ghaṛi gharas niōr āō  
 His big son field in was what hour house near came  
 ḡhōl wāyun tē natsunuk wāz lawun aikis  
 drum beating and dancing of voice was-perceived-by-him, one  
 naukaras sad dyit guārun yi kyā samuz tin  
 servant-to call having-given was-asked-by-him this what became by-him  
 tyis zabun tsāun bhōi āuī tsāni mhālin  
 to-him was-said-by-him thy brother came-to-thee thy father-by  
 tisinē khātira rachmutu watsu mārun aiyi khātara tin  
 his sake kept calf was-killed-by-him this sake by-him

su juān lawun, su krūdhi samuz, andar gatshun  
 to-him well was-perceived-by-him he angry became in to go  
 lagu na, tisun mhāl<sup>ā</sup> kanāra nyit bōzāwun lagus  
 began not his father out having-gone to-persuade began-to-him  
 tin pananyis mhālis jawāb dyutan, wucch kityān  
 by-him own father-to answer was-given-by-him see how many  
 warhiēn tsān<sup>i</sup> khēzmat karyim tsāun<sup>ā</sup> zab<sup>ā</sup> zāt  
 years thy service was-done-by-me thy saying ever  
 phirum na mē zāt pūt dyituth na bōh  
 was-turned-by-me not to-me ever kid was-given-by-thee not I  
 pananiēn yāran sāt khushī karaha yēi gharī tsāun yi  
 own friends with happiness might-make, what hour thy this  
 shur<sup>ā</sup> āō yin tsāun māl kanjran sāt udāi  
 son came by-whom thy property harlots with causing-to-fly  
 dyutan isini khātir rachmut<sup>ā</sup> wats<sup>ā</sup> mārāwuth  
 was-given-by-him this-of sake kept calf was-caused-to-be-  
 mhālin tis zabun Ai shur<sup>iā</sup> tū hamēsha  
 killed-by-thee, by father to-him was-said O son thou always  
 mē sāt thukh ikēntsa miāun thu tsāun thu, khushī karañ tē  
 me with art whatever mine is thine is happiness to make and  
 khush samuzun gatshihi, tsāun yi bhōi mūdmut āsū zinda gō,  
 happy to-became was-proper thy this brother dead was alive went  
 rāmut āusu tē myul.  
 lost was and was-gained.

### STORY.

Yētī āsēau Nawāb Sāhiban Labbhū Rām Tahsildār rachmuta  
 Here was „ sahib-by „ „ „ placed,  
 pātsan warhan, ponna tyēspān lūkau zamindārau khuālikh  
 five years, then him on by-people farmers raised  
 bāsālāt pōnna sapuz maukūf, yath kilas manz kaid  
 complaint, then he became put away, this fort in imprisoned  
 samuz ponn<sup>ā</sup> āyas tāri manz khabar shur<sup>ā</sup> tyēsau  
 became then came-to-him telegram in news son his  
 mari gōs, mhasht ryūwan zaci tsaciēn, dārph<sup>i</sup>  
 •dying went-to-him, much wept clothes were-torn-by-him beard

panan<sup>1</sup> puciēn pabra dyutōs sāt<sup>hī</sup>, shahr  
 own was-pulled-out-by-him, guard was-given-to-him along with, city-to  
 sōzikh, pōnn<sup>2</sup> Nathū Māl Sāhibas sāt<sup>hī</sup> mhasht minnat  
 was-sent-by-them, then „ „ Sahib with much entreaty  
 zārī karin, panun pān mōkalāwun Nhōri yōr yinac  
 weeping was-done-by-him own body to-free Again here coming-of  
 marzī karān thu, asī manaus na, asī Nawāb Sāhabas labi  
 desire doing is, we will-agree-to-him not, we „ „ Sahib near  
 faryād gatshan. Su thu baḍḍa zulmmiārū, taii pata  
 complaint will-go. He was great oppression-maker that-very for  
 yath mulku sun su thu mēhram samzumut, tin karun  
 this country of he was acquainted become by-him was-made-by-him  
 yath mulkas pananyi marzī sāt<sup>hī</sup> zamīnas kach.  
 this country-to own desire with land-to measurement.  
 Lācāran mahanyieū badāwun, baḍiēn mahniēn zamīn ziyādā asiāi,  
 Helpless men-to to increase, big men-to land more was,  
 thukri banāyin. \*Ai katha pāna lūk sārī tyispān  
 little was-made-by-him. This matter upon people all him upon  
 krūdhī samazēi, su hākim asi gatshi na  
 angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

# Kishtawāri.

1. akh, one.
2. zhē, two.
3. trē, three.
4. tsōr, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. ēṭh, eight.
9. nau, nine.
10. dah, ten.
11. wuh, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. hatthō, hand.
15. khōr, foot.
16. nasth, nose.
17. acchī, eye.
18. shunḍ, mouth.
19. dand, tooth.
20. kann, ear.
21. wāl, hair.
22. lōṭ, head.
23. zēou, tongue.
24. yaḍ, belly.
25. ḍaḍḍu, back.
26. shēthar, iron.
27. sōnn, gold.
28. rōp, silver.
29. mbālū, father.
30. mbālī, mother.
31. bhau, brother.
32. bhain, sister.
33. māhnū, man.
34. zanāu, woman.
35. kōlāi, wife.
- 36. shur, child.
37. shur, son.
38. kōr, daughter.
39. ghulām, slave.
40. zamindār, cultivator.
41. pōhāl, shepherd.
42. Sāhib, God.
43. Shētān, Devil.
44. sūraj, sun.
45. zōsun, moon.
46. tār, star.
47. nār, fire.
48. pān, water.
49. gharō, house.
50. ghur, horse.
51. gāu, cow.
52. hōn, dog.
53. braur, cat.
54. kōkkār, cock.
55. bataak, duck.
56. khar, ass.
57. ūṭh, camel.
58. jānwar, bird.
59. gatshun, go.
60. khēun, eat.
61. bihun, sit.
62. yiun, come.
63. tsōṭun, beat.
64. kharī kharī riun, stand.
65. marun, die.
66. dyun, give.
67. dōrun, run.
68. hōsh, up.
69. niōr, near.
70. bōn, down.
71. dūr, far.
72. bōṇṭh, before.



- |                                    |   |
|------------------------------------|---|
| 73. patā, behind.                  | 87. dānd, a bull.                       |
| 74. kō, who.                       | 88. gāu, a cow.                         |
| 75. kyā, what.                     | 89. dānd, bulls.                        |
| 76. kyāzī, why.                    | 90. gāē, cows.                          |
| 77. tē, and.                       | 91. hōn <sup>v</sup> , a dog.           |
| 78. par, but.                      | 92. hōny <sup>i</sup> , a bitch.        |
| 79. haī, if.                       | 93. hōn <sup>i</sup> , dogs.            |
| 80. ē, yes.                        | 94. hōny <sup>ē</sup> , bitches.        |
| 81. nōī, no.                       | 95. tshyōī <sup>ū</sup> , a he-goat.    |
| 82. hai hai, alas.                 | 96. tshēī <sup>i</sup> , a female goat. |
| 83. ghu -ī <sup>ū</sup> , a horse. | 97. tshēī <sup>i</sup> , goats.         |
| 84. -ī, a mare.                    | 98. har -n, a male deer.                |
| 85. -ī, horses.                    | 99. -n <sup>i</sup> , a female deer.    |
| 86. -ē, mares.                     | 100. -n, deer.                          |

1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thē? how old is this horse?
3. yēti hata Kashīri tāi kyuta thū? how far is it from here to Kashmir?
4. tsānī mhālī sin gharas manz kityā shuṛī thī, how many sons are there in your father's house?
5. bōh haṇṭhus az mhast dūr, I have walked a long way to-day.
6. miān<sup>1</sup> pētū<sup>2</sup> sinyi shuṛiēn karun tesinyi bhēnyī sāti biāb, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛī sun zīn, in the house is the saddle of the white horse.
8. tēsinyis ḍaṇḍas thōyiū zīn, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hiniś mōkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēi, he is sitting on a horse under that tree.
12. tyisun bhōi thu tyēsinyi bhēnyī hata baḍḍā, his brother is taller than his sister.
13. tathun mōl thu dhāi rōpiē, the price of that is two rupees and a half.
14. Miaun mhāl thu tath lōkuṛi gharas manz rihwan, my father lives in that small house.
15. yi rōpai dyitis, give this rupee to him.
16. tyis hētsa tima rōpiē, take those rupees from him.
17. tyis tsōtis jān pāṭhyi tē razan sāṭ gaṇḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāṭ, draw water from the well.
19. mē bōṇṭh haṇṭh, walk before me.
20. kasun shuṛū<sup>3</sup> thu tsē pata yūan? whose boy comes behind you?
21. tsē kas hata su mōl hyntuth? from whom did you buy that?
22. gāmakis kāsī wānawālis hata, from a shopkeeper of the village.

### The Sāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsi dialect. This in turn may throw light on the origin of the Sāsi people. This list of resemblances is necessarily incomplete. (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsi dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects:—

Band (Bandēli); Bar (Barmauri); Bha (Bhaṭhiāli); Br (Braj); Cam (Cambiāli); Cur (Curāhi); Dh (Dhūṇḍi or Kaiṛāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipūri); Kaṇ (Kāngri); Kash (Kashmiri); Kul (Kulūi); Māl (Mālwi); Mār (Mārwarī); Me (Mēwāli); Nai (Naipāli); Pad (Pādari); Paṇ (Pāngwāli); Panj (Panjābi); Po (Pōguli); Pu (Punchi); Ram (Rāmbani); Sir (Sirāji); Tim (Tināuli).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Camba State* Bar, Bha, Cam, Cur, Paṇ; *Rājasthān* Jai, Māl, Mar, Me; *United Provinces* Br, Band; *Kāygrā* Ga, Kaṇ, Kul; *Murree Hills* Dh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered* Gujar. There are also Panj in the *Panjāb* and *Tināuli* in *N.-W.F. Province*.

The Criminal Argots referred to are the Cūhrā, Qasāi and Gamblers' Argots.

Sāsi.	Compare.
Nouns Masc. in consonant, <i>i, ū</i> , have Oblique Sing. in <i>-ā</i> Obl. Plur. Masc. & Fem. <i>-ē</i> Fem. Sing. Obl. in <i>-ā</i> Abl. case <i>thō</i> Loc. <i>bicc</i>	Pu } Ga } obl. in <i>-ā</i> Pu obl. pl. <i>-ē</i> Sir. fems. in <i>-ī</i> for obl. add <i>-ā</i> Panj, &c., <i>thō</i> , Br <i>tē</i> , Mē <i>taṭ</i> , Gjt <i>thē</i> Dh, Pu, Gujar <i>bicc</i> , Panj <i>wicc</i>
Pronouns, 1st S. Nom. <i>haū</i>	Br and Cam <i>haū</i> ; Gujar, Māl, Mar <i>hū</i> ; Gjt <i>hū</i> , Po, Ram, Sir Pad, Paṇ, Bar, Ga <i>aū</i>

1st Plur. Gen. *mhārā*

2nd Sing. *tuā*

2nd pl. *tam*

” ” Gen. *tuhārā*

*Sāsī.*

2nd plur. oblique *tam*

Demonstrative Prou. Sing.

(nom.) *ā*, this

Agent *in*.

remote *ōh*, Agent *un*

Demonstrative Plur.

Near

Oblique *in*

Agent *inō*

Remote Obl. *un*

Ag. *unō*

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindi, and Panjābī.

Sing. Plur.

Past. *Thīyyā*, *Thiyyē*

Kul Kaṇ *mhārā*; Gujar, Mew, Mar, *mhārō*; while for the Gen. Sing. Pu and Dh have *mhārā*, Tin *māhrā*; Mal, Jai, Mar, Gujar *mhārō*

Kul *thau*,

Gujar, Mew *tam*, Gjt *tamē*

Cur *tuhārā*; Gujar, Mew *thārō*; Mar *thārō*; Kul *thamārā*; while for Gen. Sing. Pu and Dh have *tuhārā*, Jin *tōhrā*, Mal, Jai, Mar *thārō*.

Gjt *tam*.

Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*

Pan *in*

Pu, Cam, Bar, Cur, Bha, Kaṇ *inī* Ga *innī*; for oblique Br has *inī* and Bund *in*

Pan *un*, Pu, Cam, Gā, Bar, Cur, Bha, Kaṇ *unī* Nai *una le* or *tina lē*; for oblique Br has *unī*, and Band *un*

The cerebral *ṇ* of the *Sāsī in* and *un* is found in the oblique sing. of Māl, *inī*, Mar *in* and *inī* for the near demonstrative, and *unī* (Mal) *un* or *unī* (Mar) for the remote, also in Sir. Agent *yēnī*, and *tēnī* for the near and remote dem.

Mar Mal *inā*, Pan *inī*

Mar, Mal *unā*, Pan *unī*

There are similar resemblances in the relative and interrogative pronouns.

Cam. *thiyā*, *thiyē*; Pan, Cur, *thyā*, *thyē*; Pad *thēā*, *thēā*; Nai 3rd s. *thiyō*, 3rd pl. *thiyē*; Ga, Bar pl. *thīē*.

Future *hōygrā*, he will be  
Pres. Past ends in *-tā*

In compound verbs where  
in Urdū the root of one is  
joined to the second *Sāsi*  
adds *-ī* to the root.

#### Adverb.

*ēḥī*, here, *ēḥō*, from here,  
*ōḥī*, there  
*karē*, where?, *jarē*, where  
*bhī*, then, after that  
*iw*, now

Kay *hōyghā*.

Hill dialects having *tā* or *tō* as the ending  
are Pan and Cur *tā*, Gujar—*tō*.

Practically all hill dialects from Hazārā  
to Kāngrā add the *-ī* but Gujar does not

Bar *īḥī*, *īḥō*  
Kaj *ōḥū*, Bar *tēḥī*,  
for the r cf. Pan *īriyā*, from here.  
Gujar, Dh *bhī*  
Kul, *ib*.

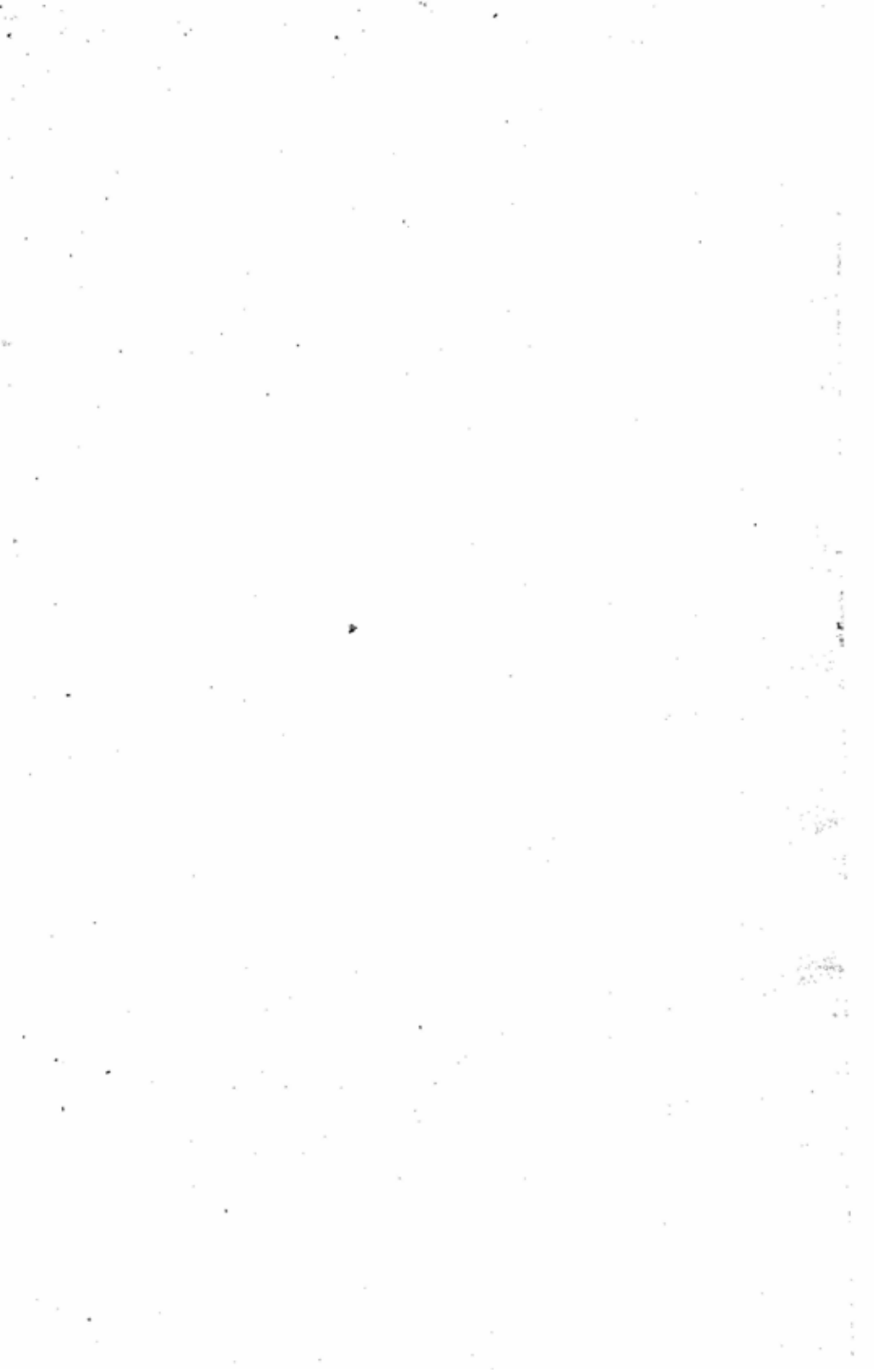
#### Vocabulary.

*lōhnā*, beat, kill  
*lugnā*, die  
*ṭhaṛṭṭhā*, sit  
*kūlnā*, dō  
*bēi kūlnā*, keep quiet  
*burkṇā*, huqqa  
*paṇī*, shoe  
*khāt*, bed  
*kajjā*, farmer, &c.  
*ṭōmā*, fine, fat

Kash, *lāyun*, Cūhṛā, *lōḥṇā*  
Cūhṛā, *lugnā*  
Qasai, *ṭhaiṅg rahṇā*, keep quiet.  
Cūhṛā, *kūlnā*  
Cūhṛā, *bēi kūl*.  
Gamblers, Cūhṛā, *būrṇā*  
Pu *paṇī*,  
Kash, Pa, Dh, Sir, *khāt*  
Cūhṛā, *kajjā*, English, *cedger*,  
Cūhṛā, *ṭōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which *Sāsi* resembles Urdū or Hindi, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which *Sāsi* has many points in common.







CENTRAL ARCHAEOLOGICAL LIBRARY,  
NEW DELHI

Issue Record.

Catalogue No. 491.425/Bai.-2733.

Author—Bailey, T. Grahame.

Title—Dialect of the Simla Hills.

Borrower No.

Date of Issue

Date of Return

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.

S. B. 148-N. DELHI.